

THE
Virtuous Woman
FOUND,
Her LOSS bewayl'd
AND
CHARACTER
Exemplified
IN A
SERMON

PREACHED
At the Funeral of the most Excellent and Religious Lady, the Right Honourable MARY Countess Dowager of Warwick.

By *Anthony Walker* D. D. Rector
of *Fyfield* in *Essex.*

To which are annexed some of her Ladyships pious and useful Meditations.

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the *King's Arms* in *St. Paul's*
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Gal 4 DD 6

TO THE
Right Honourable
KATHARINE,
Vicountess *Ranalaugh*.

And the Honourable
ROBERT BOYLE, Esq;
Executors of the Last Will of
the Right Honourable *Mary*,
Countess Dowager of *Warwick*,

Right Honourable Madam, }
and Truly Honourable Sir. }

M*T Obedience to the re-
peated Commands I
have received, (for so
I shall always esteem your Re-
quests) from both your Honours,
to publish the Sermon, I was by
the same Authority engaged to
Preach at the Funeral of that
Excellent Lady, the Genuine Si-*

The Epistle Dedicatory.

Sister of your Vertue, as well as the Germane Sister of your Blood ; had not been guilty of these few weeks delays, had not the indisposition which began to seize me at so near and perplexing a stroke, and under which I laboured all the time of my preparations , and in the hour of its delivery, continued upon me many days after : An Effect so natural to so pressing a cause , that I know not whether the health of my body could have consisted with the soundness of my mind, under such an inexpressible loss to the Church of God, and my poor self in particular.

*Ut bonum
quo diu
fructi su-
mus, eti-
am cete-
ris noscen-
dum, imi-
tandumq;
plenius
describe-
rem. S.
Hier. Ep.
10. Epita-
phium
in cella
vidua.*

But what I was constrained to defer a while , I now multo cum ænore present to you both, with all humble observance ; and under your favourable protection to the eye of the World. The Sermon is such, almost verbatim , as my hasty and sickly preparation would then allow: Her Ladyship's Character

The Epistle Dedicatory.

Character, I confess is much enlarged, that I might somewhat more fully, than those streights of time would suffer me, propound to the knowledge and imitation of others, that good we had the *Grandes* happiness to enjoy so long, and *materias ingenia* yet too short a time. *parva non*

I am conscious to my self of *sustinent.* the great disproportion betwixt *Et in ipso* my Performance and her merit, *conatu ul-* for which my Apology is that of *tra vires* St. Jerome, weak Parts cannot *ausa suc-* sustain great Matters, &c. *cumbunt,* *quanto-* this is a Fate must have *que magis* inevitably attended, whoever had been *fuerit* her Orator in some degree. When *quod di-* I may say as truly of her as Greg. *cendum est* Naz. of his Gorgonia, her Pru- *tanto ma-* dence and Piety no man living *gis obrui-* was able to set forth, with pro- *tur qui* portionable Language. And a- *magnitu-* gain, It is exceeding difficult to *dinem re-* reach the Excellencies of her *rum ver-* Virtues, either by deed or word, *bis non* by imitation or encomium. And *potest ex-* *plicare.*

The Epistle Dedicatory.

though very many might have praised her more floridly, none could have represented her more truly, no man living having known her so long and so intimately as my self.

And my weakness and plain-

ness may attain this double advantage.

First, Render the Narration more credible, which if it had been dressed up with all the Ornaments of which 'twas capable, would have looked in this Age, more like a Romance than an History.

*Secondly, It will better suit with the Original it copies; for as is said of Suetonius, he wrote the Lives of the Roman Cæsars, with the same liberty they led them. So I have writ this Excellent Lady's Life, with the *same undisguised simplicity with which she lived it. And though never any man had a more con-*

descending,

*Quædam
abstraxe-
ro ne in-
credibilia
videantur,
Ec. Hier.
ad Demer.
* Age ad
ipsius lau-
des acce-
damus
neglecta
sermonis
elegantia
& concin-
nitate;
nam ne
hæc qui-
dem quem
laudan-
dam susce-
pimus las-
civo un-
quam or-
natu de-
lectata
ist. Naz.*

The Epistle Dedicatory.

descending, constant, sincere Friend, *than she vouchsafed to be to me*, yet is not the testimony less true, *because of a Friend*; but the more scrupulously exact for fear of desecrating so sacred a Name, and offending the Genius of her, who above all things hated falsehood.

I am not the first, nor shall be the last, whom those (whose Charity and good opinion is not only so wise as to begin at home; but also so kind as to dwell and end there too) will despise or pity, and bless themselves in the conceit, of what mighty matters they could have done, if this Province had fallen to their share. It may be little thinking, how such sorrows as mine justly are, would have blunted the edge * Non o-
of their keener Eloquence; and ^{portet ex} calamita-
how unmeet a Theme so calami- te ipsa o-
tous a loss is, on which to shew our stendendi
ingenii
ansam ar-
ripere.

The Epistle Dedicatory.

But let such, for me, enjoy their humours, I'll say no more, least I awake them, and so deprive them of their pleasant Dream.

For my self, I have endeavoured to approve my Conscience to God: Hic murus aheneus esto. And I hope I may appeal to your Honourable Attestation, (whose Testimony will be without and beyond exception) in most things I have written of Your, My, Our incomparable Friend.

And I doubt not but all who knew her Ladyship thorowly, will be able to say as the poor People, are reported to have said after the Funeral Sermon of another
* The La- * Eminent Ornament of this
dy Veer. Country.

They could have said a great deal more of Her, than the Minister did: At the hearing of which our good Lady was much pleased, and said; She should value such a Testimony above all

Marcel-
lam tuam
imo me-
am, & ut
veries lo-
quar no-
stram. S.
Hier. p.16

The Epistle Dedicatory.

all others. *The Poor, like the Widows, which stood about the dead body of Dorcas; shewing the Coats and Garments she made for them, whilst she was with them, being the most unexceptionable Witnesses.* Acts 9.39.

I confess it seems both decent and necessary to suggest some Arguments of Comfort to them, whom I know to be oppress'd with so bitter and distressing a loss. And the undertaking would not (in one respect at least) be altogether unsuitable to my self. Because, Great is that Cordial which is administred by those who are partakers of the same sorrows. And their Authority is greatest in comforting the calamitous, who bear a deep share in the same calamity, as one of the Ancients hath well said.

Give me leave therefore, much honoured Madam, Sir, besides what you will meet with in

Magnum Pharamacum illud est, quod ab illis qui eodem dolore affecti sunt porrigitur: & qui in eadem calamitate versantur; eorum in consolatione calamitosi major est Autoritas.

The Epistle Dedicatory.

the following Discourse, to remind you of that great Panpharmacon. It is the Lord who hath done it, that Wisdom and Goodness which commits no Errors, but doth all things well and wisely. And our daily Prayers for the fulfilling of whose Will, obliges, at least, to a submissive acquiescence when 'tis done.

And as to her, She hath finished her Course triumphantly, and she hath obtained the Crown: She rests from her Labours, and her Works do follow her. She is landed in safe Harbour, got off the rough Seas of sins and sorrows. She is taken from the evil to come, and shall neither feel nor see, what our

Non metuimus quod talem amissimus sed gratias agimus quod talem habuimus imo habemus: Deo enim vivunt omnia & quicquid revertitur ad Dominum, in familie numero computatur. Epita, Paul.

have

The Epistle Dedicatory.

have used to account her happiness our own, therefore her Blessedness cannot make us miserable.

She is not lost, but gone before; and She could not be where She is, nor enjoy what She doth; without being parted from us, till we can overtake Her.

Be pleased also to remember that of Saint Jerom, We mourn not because we have lost such an one, but give thanks that we had such an one, yea have such an one: for all such live to God, and whatever returns to the Lord, is to be accounted in the number of the Family.

But I must repress my self, reflecting how needless it is to cast in my Mite into such full Treasuries.

I am

The Epistle Dedicatory.

I am conscious to my self but of one Offence, which may make me apprehend your Frown: Which is my adventuring to insert, without your Leave or Knowledge, some short Touches of that Noble Stock of which your Ladyship was so Conspicuous and Eminent a Branch.

Præcepta sunt Rhetorum ut majores ejus, qui laudandus est, & eorum gesta altius repetantur: sicque ad ipsam per gradus sermo perveniat? quo viz. avitis paternisque virtutibus illustrior fiat, & non degenerasse à bonis ipsi videatur. Hier. de Nepotia.

But as I have the Example of many Ancients, and almost all Moderns, who write on such occasions; so would it have been a great Hilarious and indecent deficiency to her Story, to have been wholly silent in it. And I have been so concise and cautious, not to offend the humble modesty of those who yet survive.

That when the Laws of Order and Method have obtained the Allowance Justice may demand;

The Epistle Dedicatory.

and ; your Honours Kindness
will I hope (at least for her side)
apply what shall be farther need-
ful of Forgiveness.

Those few of her Ladyships pi-
ous and excellent Papers, which
are inserted in the Discourse, or
joyned to it ; (as they justly
say, so I hope they) will give Or-
nament and Lustre to it, in the
Judgment of all serious Christi-
ans : As richer Trimmings of
Gold and Silk use to do to Gar-
ments made of courser Materi-
als.

I shall not enlarge your trou-
ble by being importune in beg-
ging your Patronage ; 'Tis Natu-
ral to all to defend their own ;
and surely besides the many Ti-
mes you had to me before.

Now by your Executorship,
you have an Indefeasable Right

The Epistle Dedicatory.
*to me : For nothing to which but
Ladyship's Will entitles you, with
more entirely Hers, and consequently
your Honours, than*

Much and Truly Honoured

Madam, Sir,

Your Honours

Most Humbly Devoted

and Faithful Obedient

Servant,

Anthony Walker

ry.
ich be
ou, w
l cons
an

T H E
Virtuous Woman.

PROV. 31. 29, 30, 31.

ed Many daughters have done vir-
tuously, but thou excellest
them all.

s Favour is deceitful, and beau-
ty is vain, but a woman that
feareth the Lord, she shall
be praised.

oted Give her of the fruit of her
bedie hands, let her own works
praise her in the gates.

That hard Question which
Solomon propounds in
the tenth Verse of this
Chapter, *Who can find
virtuous woman?* I would have an-
swered with an *εὐγενεα*, *εὐγενεα*, more
apturous, quick, and brisk, than that
of

Valke

of *Archimedes* when he had solve the Posing Problem; had not he sudden loss surprized and over-balanced the joy of finding her, and sunk it into a Gulf of inexpressible grief, which might justly strike me dumb with astonishing amazement, into the deepest Silence as S. *Jerome* tells his *Paula* and *E*

Proem. in Istockium, it happened to himself upon the unexpected death of the holy *Blasilla*.

And this might excuse our measuring, and wearing out, this solemn saddest hour, not by sliding Sands, but as they used of old, by distilling drops of *Water*, * our bitterest and saltiest *Tears*, or rather if our *Blood* can circulate and flow in such a consternation, and be not chilled and stagnant with Streams of that, both from our Veins and Hearts. But though the Laws of Nature might indulge such gratifying of our Passions; as we are Men the Law of Grace will not allow it as we are Christians: to whom fullen silence is as much forbidden as a submissive holding of our peace is charged on us.

* Κλέψου
 ἡρεσὶ ἀ
 ἀλέπτω
 ἔσ' ὕδωρ.

Lev. 10.3
Aaron
 held his
 peace.

The Virtuous Woman.

3

For we must not sorrow, as Men *1 Thes. 4.*
without hope, for them who sleep ^{14.}

Jesus, as without any hesitance,
we may conclude she doth, who li-
ved so entirely to him ; and it
would be too rank a selfishness, and
unkind a Sacrilege, to rob her, but in
our Wishes, of the enjoyment of God,
and the Inheritance of Saints in
Heaven, that we might again enjoy
her kind, obliging, holy Conversa- *Col. 1. 12.*
tion, in this vale of Banishment and
darkness.

If therefore, she being dead, yet
speaketh, as doubtless she doth, and
will do to all that had the honour *Heb. 13. 4.*
and happiness to know her, either to
our comfort or conviction ; let me
force a passage through my obsti-
nate and stupifying Sorrows, and
partly be her *Eccho*, partly repre-
sent her in *Effigie*, that by this inno-
cent and useful way, she who is gone
to live with God in *Heaven*, may
still live with us on *Earth*, in our
grateful remembrance of her virtu-
ous perfections ; in our serious Pra-
ctice of her wise and holy counsels,
and in a ready imitation of her exem-
plary Piety.

But

For

But because the most usual and useful Method of instructing, is, by giving Rules first, and then illustrating those rules with apposite and fit examples, which prove them practicable, and possible at least, if not easie also, to be observed, I shall pursue that order, and give you the *rule* and the measure from the *wisest* of Men in his Generation, and the *example* from the best of Women in her own; the first from the Pen of the Royal Preacher, the second from the Hearse of a noble Lady, both Epithetes which carry grandeur in their sound, and may awaken, yea, command attention.

The whole Chapter contains a Dialogue betwixt *Bathsheba* and her Son *Solomon*, under the well disguised name of *Lemuel*, wherein she, after her scandalous fall (to shew the mighty power of Divine Grace and sincere Repentance) now consecrated to be a Prophetess, * by a divine *afflatus*, instructs and catechizes him in things of greatest importance and nearest concernment, which she performs with a strong

Pathos

*The Prophecy
which his
Mother
taught
him.

l and is, by illu-
posite them
st, if
d, I
give
from
tion,
t of
from
the
no-
hich
and
ten-
as a
her
dis-
the,
ew
ace
se-
di-
hi-
or-
t,
ng
os

Pathos, and most winning insinuation, and hath the honour to have her prudent holy Counsels, recorded in the Sacred *Canon*. And this fills up the nine first Verses, and from thence he reciprocates, and in a lofty strain approveth and applauds his Mother.

This latter part presents us with the *Icon* and *Character* of an excellent and Heroick Woman, which laid down in two and twenty Verses according to the number, and in the order of the Letters of the Hebrew Alphabet; every Letter in due sequence, beginning a several Verse to intimate there's somewhat signal in it, which is composed with so much art, as we find many other eminent portions of the Holy Scriptures are.

Psalms 25.
34. III.
119. *Lament.* and
divers o-
ther.

Some Interpreters *allegorize* these words and make the Virtuous Woman the Figure of the true Church. Others refer them to the Holy and ever Blessed Virgin-Mother. Others suppose them to describe an holy and devout Soul, that consecrates it self entirely to God, in the Practice of all divine and truly ennobling Virtues. Others will have them to be, by a

Prosopo-

The Virtuous Woman.

Proſopopeia, the Idea of Spiritual Wiſdom, and Heroical Virtue in the Abſtract. But the moſt, and I think the beſt Expoſitors eſteem them the Icon, Idea, and Character and Piſture of a truly *Wiſe, Religious, Godly, Gracious Woman*, drawn by the Holy Ghoſts own Pencil, in the hand of the moſt exquisite Maſter and Artiſt, *Solomon*.

He begins with an inqueſt after her, *Who can find a Virtuous Woman* implying, ſhe's a rare Creature, and hardly found, but to encourage your ſearch, he aſſures you ſhe's worth looking for, her value being ineſtimable, for her price is far above *Pearls* and *Rubies*, and all *precious Stones*. And then deſcends to draw her Pourtraiture and Beauty, with comely and due proportions, with bright and orient colours and ſets her in the moſt advantageous Light, in eighteen Verſes. And finally crowns her with this Wreath of Laurels, with this golden Coronet, with this Diadem of coſtly Jewels, which make my preſent Text.

Many daughters have done virtuoſly, but thou excelleſt them all.

Favours

*Favour is deceitful, and beauty is vain,
but the woman which feareth the Lord,
she shall be praised.*

*Give her of the fruit of her hands :
let her own works praise her in the
gates.*

The words are a Royal Garland,
set on the Temples of the Virtuous
Woman, by the hands of Solomon
and God. I may not give the scent
of every single Flower, the sense of
every several word. Such solemn
trifling would look like fulsome Pe-
dantry, and ill become the mournful
gravity of this occasion.

The mixed and compound fra-
grancy resulting from the whole,
wreathed and bound up together, is
this, *That solid and true praise is only
and superlatively due to the sincerely,
godly, and gracious woman, who may
claim it by the fruits her virtue hath
been pregnant with: or goodness in
good earnest, substantial Religion which
hath fruitful hands, deserves, and shall
obtain an honourable testimony both of
God and Men.*

But as too minute a niceness is un-
manly and upbraids the Auditory,
so too generall a procedure is confu-
sed

fed and cloudy, acts the Dictator and arbitrarily imposeth both on Text and Hearers, rather than deduceth fairly, and convinceth clearly. I shall therefore use that method which is free from both extremes, taking for granted what is obvious and rendring so, by additional Light the rest which needs it.

I may call this Text the Porch to the Temple of Honour and it hath two Doors, one to shut out the bold Intruders, and false pretenders: the other to admit the true and rightful claimers. Plainly it shews;

1. *Negatively*, who doth not deserve.

2. *Positively*, who doth deserve true praise.

1, *Negatively*, no Woman deserves true praise.

1. For *Favour*.

2. For *Beauty*.

2. *Positively*, every Woman deserves true praise,

1. *Who feareth the Lord*.

2. *Who is fruitful in good works*.

First, *per remotionem*, negatively, because the Gates of this Temple are thronged with Worshippers, and

and Praise hath many Candidates and
 votaries, and many run for this
 Prize, but only one obtains it. I
 shall briefly shew how *Solomon* thrusts
 back, and shuts the Door against,
 non suits the Plea of most Preten-
 ders, under two instances, of *Favour*
 and *Beauty*, and by parity of reason
 shocks the bold confidence of all o-
 thers, who can shew no better Char-
 ter for their claim: as if he had
 said, whatsoever is *false* and *vain*
 can produce nothing that is *true* and
lasting: but *Favour* is *false*, *deceitful*,
 a *lye*. And *Beauty* is a *vanishing*, a
fading, *fleeting* thing; therefore all
 the praise you affect or can obtain
 by these, is like the seed from
 whence it springs: *false* and *deceiving*,
perishing, and *vain*, and she who sows
 such *wind*, may expect nothing but
 a crop of *Whirlwind*, a blasting and
 cold return.

Hof. 8. 7.
 Vide Corn
 à Lapide
 in locum.

By *Favour* is meant a comely pre-
 sence, a graceful deportment, a
 winning carriage, decent gesture,
 handsome motions, a ready wit and
 good expression, and a decorous con-
 versation, made up of all these, and
 such like *Ingredintes*. which is most
 taking

taking, and renders Women desirable and acceptable, and procures Favour in the Eyes and Hearts of Men.

By Beauty he understands a goodly proportion of Members, a just Symmetry, and the due situation of parts with the fit mixture of the Rose and Lilly, the best Varnish of a clear well coloured skin, and whatever else composes an harmonious Air. Or if you please, Beauty, whether natural or artificial, whether mixture of Blood and Flegm shining through a good skin, as S. Chrysostom defines it, or Ceruse and Vermilion daubed on, to hide a bad one, whether a Gift wherewith God hath blessed them, or a Theft for which God will blast them; whether the Benefit of the Author of Nature or the Artifice of him who delights to disguise and destroy his Workmanship.

Both these are *vain and inconstant, false and deceitful, adventitious*, or external, the *best* no effect of our choice, as every thing must be which is praise-worthy.

The worst proceeding from a corrupt

*Pulchritudo est
Gypsum
sepulchro
inductum,
phlegma
sanguine
commix-
tum pul-
chre per
pellem pel-
lucens S.
Chrys.*

desire corrupt and sinful will, therefore blame-
 worthy, and reproachable, not excu-
 sable, much less commendable. Not *Temporis*
 Age-proof, nor *tenable* against the *& morbi*
 first assaults of age or sickness, nor *ludibri*
 Snares be looked upon by Wind or *um. G. Naz.*
 Sun. *Can. 1. 6.*

And not only *empty, vain*, and de-
 titute of good, but *fallacious* and
deceiving, and full of evils, snares
 and bands, and nets, and great temp-
 tations. First, to the Women them *Factus in-*
 selves, who have them, or who make *est pul-*
 them; too often rendring them- *chris, se-*
 proud, disdainful, wanton, lascivious, *quiturque*
 despisers of others, wasters of their *superbia*
 time, Idolizers of their own reflecti- *formam.*
 ons in a Glass, and careless, or afraid
 to behold the image of their impu-
 ter Souls in the Crystal of God's
 Law, and more afraid of being sick,
 or dying, than of a thousand Sins
 or Hells.

Secondly, deceiving and destroy-
 ing silly Men, through whose Livers,
 the seats of Lust, those mortal ** Prov. 7.*
 Darts strike, which an invisible Bow *3.*
 shoots from their wanton Glances,
 and bewitching Smiles and Arts.

And by purity of reason, the
 B like

like may be said of all the other
perishing, empty, lying Vanities :
Honours , Riches , Strength , the
Wisdom of the flesh, and Learning
merely humane, which are but ad-
ventitious Goods at best, and sel-
dom make Men better, often worse.
*What shall I say, shall I praise you for
these? I praise you not : Nor will God
ever praise you, or reward you for
them.*

Nay, I must rather drive such
false Huksters for true praise, out
of the Temple of lasting Honour,
with such a Scourge as the Prophet
Jer. 9. 23. *Jeremiah* long since prepared for
that purpose ; *Let not the wise man
glory in his wisdom : Nor the witty
in her Wit. Let not the strong man
glory in his strength : Nor the fair
woman glory in her Beauty. Let
not the rich man glory in his riches
nor the fine woman glory in her
Dress. Let not the honourable
Man glory in his Honour, nor the
courted Mistress in her Favour.
Let not the learned Man glory in
his being Natures Secretary ; nor the
the wanton woman in being skilful
in the depths of Satan. But let*

other him and her that would glory, and
ties: not be ashamed, or glory in their shame,
the glory in this that they know the Lord,
orning and love and fear him in sincerity
t ad- and truth: Which brings me to
l fel- the positive part, and is the foun-
rorse- dation which Solomon lays, where-
on for- on to build a Pyramid of lasting
God Fame.

u for Not the graceful, but the gracious *Pulchritu-*
woman, not she who glories in her *dinem exi-*
such face, but she who like the King's *stim ani-*
, out Daughter is all glorious within, even *mi orna-*
nour, the woman that feareth the Lord, she *tum; non*
ophet shall be praised. *in corporis*

d for In which positive part we have *forma, sed*
se man the good womans Character, and *in moribus*
witty Crown. *pulchritu-*
do sita est.

g man 1. Her Character, which hath *Corn. a La-*
e fair two parts, for the new creature al- *pide ex*
Chrys.

Le so consists of Soul and Body, an
riches inside, and an outside.

in her 1. She fears the Lord, there's the
ourabl Soul of her Virtue, the root of
or th the matter within ground, Grace
Favour in the Heart.

tory i 2. She hath fruitful hands, there's
; no the Body of her Virtue, the good
skille Tree above ground works in her
but le Life.

hin

B 2

2. Her

2. Her Crown, Praise and Renown.
Which is.

1. Promised to her: She shall be
praised.

2. Commanded for her: Give her
of the fruit of her hands, let her own
works praise her in the gates.

3. Performed concerning her:
Thou excellest them all.

As briefly as may be concerning
these Particulars: and first let us
view both Pages on which her Cha-
racter is written.

1. A woman that feareth the Lord,
that is, who is sincerely religious,
good in good earnest. Nothing is
more frequent or obvious in Scrip-
ture than such *Synecdoches*, as put
one eminent Grace for all the Chain
of Graces. So sometimes the Love
of God, sometimes Trust in God,
and most commonly the Fear of
God, is put for being truly religious,
or is made the Periphrasis of a god-
ly Man. As in that signal promise
of the New Covenant, Jer. 32. 38.
39, 40. *They shall be my people, and
I will be their God, and I will give
them one heart, and one way, that
they may fear me for ever, for the*

The Virtuous Woman.

15

shall be good of them, and their Children after
them. And I will make an everlasting
Covenant with them, that I will not
turn away from them to do them good;
and I will put my fear in their hearts,
that they shall not depart from me.

Job. 1. 1. There was a man in the
land of Uz, whose name was Job,
and that man was perfect and upright;
one that feared God, and eschewed
evil: so vers. 8. Hast thou considered

my servant Job, that there is none like
him in the earth, a perfect and upright
man, one that feareth God, and es-
cheweth evil, vers. 9. Doth Job fear
God, for nought? Eccl. 12, 13. Fear
God, and keep his Commandments,
that is the whole Duty of Man: *Psal.*

15. 4. He honoureth them that
fear the Lord; where the godly
Man is under this Denomination of
one that feareth the Lord, opposed
to the wicked, called there a vile
person. 'Tis also an infallible sign
of the presence of all other Graces,
in the exercise of which true God-
liness consists; for as the *Law* is
copulative, so are the *Graces* by
which we obey it; and as where
the *Soul* is, discovering it self by

one vital act, all its faculties and powers are; so where the *Spirit* of God is working one Grace in truth, the *Spirit* of all Grace is; for the *Spirit* can be no more without its *Graces*, than the *Soul* without its *Faculties*: yea, the *Fear of God* contains all *Graces* in it; therefore when *Abraham* offered up his Son *Isaac*, which was a mighty act of *Faith* and *Love*, God saith, *Now I know thou fearest me*, Gen. 22. 12. And as 'tis so frequent, it would be *endless* to cite all, so 'tis so obvious, 'tis needless to cite more.

2. The other Page hath this Inscription, *Fruitful hands*: The good Woman is like *Dorcas* full of good works.

1. *Hands*, two Hands to hold the two Tables of the Law, as *Deut. 9. 15*, *Moses* came down from the Mount with the two Tables in his two hands, in each hand one, neither empty nor idle.

The first in the *Right Hand*, there's Religion towards God. The second Table in the *Left Hand*, there's Righteousness and Charity towards Men.

2. These

2. These hands bear *Fruit*, good works spring, and grow naturally, freely, seasonably, easily, maturely, as *fruits* from a prolifick Tree, planted in a good soil, and by the Waters side, as the Godly man is described in the first Psalm: called *Fruits* of righteousness, *Fruits* of the Spirit, *Gal. 5.* where S. Paul hath a signal *Antithesis* betwixt *Graces* and *Vices*, calling the first *Fruits*, the other *Works*; the *Works* of the Flesh, *verse. 19.* There's servile drudgery in them: *Fruits* of the Spirit, *verse. 22.* There's a spiritual easiness in the production of them by the new Nature.

2. They are *Fruits*, in the plural, for variety of kinds, for number in every kind. First, various acts of Devotion, *Prayers, Praises, Reading, Hearing, Meditation, Confession, Preparing, Communicating*; and all these reiterated, the Morning and the Evening Sacrifice, the weekly Sabbath, solemn Fasts and Festivals, secret, private, publick Devotions, Morning, Evening, and at Noon day: yea, at Midnight, *Psal. 119* seven times a day; yea, in a sober sense,

B 4

1 Thes. 5.
Rom. 12.
12.

sense, all the day long, nay, all day and all night too, as it is testified of *Anna*, Luk. 2.37. *That she departed not from the Temple, but served God with fasting and Prayers night and day. Pray without ceasing, continuing instant in prayer, giving thanks continually, and in all things.*

And the *Left Hand*, though it grow on another *Arm*, draws Sap and Virtue from the same *Tree* and *Root*, to make it fruitful in variety and multitude of acts of *Justice* and *Charity*.

1. Of *Justice*, thinking, speaking no evil of any man, but dealing honestly with all Men, Superiors, Equals, Inferiours; in all natural, moral, civil Actions, in all concernments of *Body*, *Goods* and *Name*, wronging no Man, defrauding no Man, but doing to others as they would others should do to them; and observing this rule constantly, and in all occasions and occurrences, and so doing *Righteousness* at all times.

Matth. 25.

2. In *Charity*, relieving the distressed, feeding the hungry, cloathing the naked, visiting the Afflicted by sickness, prison, or any other

other pressures, instructing the ignorant, comforting the feeble-minded, and supporting them who are cast down under any temptation, and this not once nor twice, or to one or two, but sowing this seed in the Morning, and not with-holding in the Evening, giving this portion to seven, and also to eight, casting Bread upon the waters, yea, scattering by all waters. This briefly of the good Womans Character.

Ecccl. 18. 6.
2.

2. Her Crown, Praise: Praise is the shadow which attends the Body of Virtue. The *Eccho* which resounds an honorary Testimony.

1. From the *Consciences* of all Men, even those who will not practise it themselves, cannot but approve it and applaud it in them that do; if there be any virtue, if there be any praise, the *Apostle* of the *Gentiles*, nay, the *Consciences* of the very *Gentiles*, hath annexed them so close together, they cannot be parted: for as no vicious and guilty person can be absolved, though he were to be his own judge: So no virtuous person can be condemned, though to be judged by his Enemies.

Se Judice nemo nocens absoluitur.

Rom. 2.

That

That Law written in the heart cannot but approve the Transcript, and Counter-part, and Copy of it self where ere it meets it.

2. From the *Mouths* of all good Men, and those especially who have found and felt its beneficial influence.

Beloved, thou dost faithfully whatever thou dost to the Brethren, and to Strangers, which have born witness of thy Charity before the Church: S. Paul even boasted of the forward zeal of them of Achaia, and God was glorified for their liberal distribution to all men. And of the Churches of Macedonia he bears record: That to their power, yea, and beyond their power, they were willing of themselves. The Loyns of the poor blessed Job, who were warmed by the fleece of his Sheep: Her child en rise up and call her blessed, for the care of their tender and pious education, and her husband for her chaste conversation and faithful industry, of which he is not only a witness, but reaps the benefit of it, and for those he praiseth her.

3 Job. 5. 6.

2 Cor. 9.

12, 13.

2 Cor. 8. 3.

Job 51. 20.

3. From the whole Chorus of the

The Virtuous Woman.

21

the Heavenly *Hierarchy*, the Angels
Joy in Heaven, is the most *laudative*
acclamation to her Virtues.

4. From God and Christ, whose
Euge, Well done, good and faithful *Matth. 29*
servants, whose *Come ye blessed of*
my Father, whose testimony, *I was*
hungry and ye fed me, naked and ye
cloathed me; is the highest praise
imaginable, or possible.

Now this praise is first *promised*,
She shall be praised: God leaves us
not without encouragements to
make us good. Promises, and
Threats, Rewards and Punishments,
are the great instruments of Go-
vernment, both with God and
Men; and all Rewards include
Praise, and are the *silent*, yet the
loudest commendations.

A Crown of Righteousness, and *2 Tim. 4. 7.*
Life, is provided, and fore-promi-
sed, to them that fight the good
Fight, that keep the Faith, that
are faithful unto death. Great and
precious promises, that God will re-
ceive us, *be our Father and our God*, *2 Cor. 6. 7.*
to provoke us to *cleanse our selves*
from all filthiness of Flesh and spirit,
and perfect holiness in the fear of God.

AN

¹ Pet.

An Inheritance *incorruptible, undefiled, and that fadeth not away, reserved in Heaven: Rivers of pleasure, fulness of joy, an eternal Kingdom, and everlasting Life.* And in the

Rom.2. 28.

Letter, the highest praise, for he that is *circumcised in heart and spirit*, that is a Christian within, *his praise shall be of God*, and he is approved indeed whom God commendeth, and we have God's word for it, that the *righteous shall be in everlasting remembrance.*

2. 'Tis commanded and given in charge concerning her to others. *Give her of the fruit of her hands; let her works praise her in the Gates.* Let them be spoken of and mentioned to her honour in the Assemblies of the great men, and in the concourse of the people, which use to be most frequent in the Gates; God gives not only *leave*, but *charge*; and 'tis not only an allowable *congratulation*, but a just *debt and tribute* due to virtuous persons, to declare and celebrate their famous Acts. 'Tis an Apostolical precept to the *Philippians* concerning *Epaphroditus*, who for the work of Christ was
near

near unto death; hold him, and not him only, but such as he, in *repu. Phil. 2. 29.* *tion.* Yea, our Lord himself concerning *Mary*, who anointed him, and wrought a good work upon him: *Pradicendo praecepit.* Verily, *Mat. 26.* I say unto you, whersoever this Gospel *13.* shall be preached in the whole world, there also shall this that this woman hath done be told, for a memorial of her. And God will have the Virtues and Victories of his Saints recorded, to provoke our imitation of them, and encourage our weakness to war against vice, saith S. Gregory.

3. It's performed concerning her, thou excellest them all; we should labour to excel in Duty, Seek that *1 Cor. 14.* thou mayst excel. What do you more than *12.* others? See that ye abound more and more, so run, out-run others, that ye may obtain; and praise shall be proportionable: Thou excellest them all. We find such Encomiums frequent in Scripture. Thus of *Hezekiah*, *2 Kings. 18. 5.* He trusted in the Lord God of Israel, so that after him was none like him of all the Kings of Israel, nor any that was before

fore him, that is, for strength of Faith. So of *Josiah*, 2 King. 23. 25. *And like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to the Law of Moses, neither after him arose any like him.* So God's testimony of *Job*, Job 1. 8. is, *That there was not a Man like him in all the earth.* So St. Paul testifies of *Timothy*, Phil. 2. 20. *I have no man like minded, who will naturally care for your estate.*

Thus I have lightly shaken the principal Branches of this goodly Tree: and the ripe and pleasant Fruit which is fallen from them all, I shall pick up and serve in one dish. *To be sincerely religious, to be a virtuous, gracious, godly woman is the highest accomplishment, and deserves the greatest praise: Nay, 'tis the most honourable testimony can be given to any, to say of her in truth, she was godly, and feared the Lord.*

There seems to be a great agreement and likeness betwixt the hundred and fourty fourth Psalm, in point of happiness, and this Chapter in
matter

matter of *Duty*, and *Praise* resulting from it. And therefore the transcribing those words, may give much *Light* and *Illustration* to what lies before us. *David* therefore to shew, *populum quæ faciunt beatiorē*, What will make a People happy, proceeds thus, v. 12. That our sons may be as plants grown up in their youth, that our daughters may be as corner stones, polished after the similitude of a palace, Verse 13. That our garners may be full, affording all manner of store, that our Sheep may bring forth thousands and ten thousands in our Streets. Verse 14. That our Oxen may be strong to labour, that there be no breaking in, nor going out, that there be no complaining in our Streets. Verse 15. Happy is that People that is in such a case. Every one will be ready to acknowledge and admire the happiness of such a people. But saith *David*, I'll tell you who are infinitely and more truly happy, yea, who are only so indeed; yea, happy is that people whose God is the Lord. So *Solomon* in this Chapter, to describe the Woman who deserveth praise, she that is so good a Wife
that

that the heart of her Husband doth safely trust in her, that will do him good, and not evil all the days of his life, that is a Crown to him, and renders him honourable in the gates. She that is so good a *Houswife*, that she worketh willingly with her hands, stays at home, riseth early, is industrious; planteth, purchaseth, encreaseth her estate, she that is so good a *Mother*, as to educate her Children well, and so good a *Mistress* as to provide most carefully for all her Servants, that they are so far from wanting cloaths, that their *Liveries* are *Scarlet*. She that is so good a *Neighbour* that she treats the rich, and relieves the poor and needy, and obliges all by the Law of kindness in her tongue, sweetning all by kindest Words, and kinder Looks. This Woman certainly deserves to be admired, yea, is almost adored as a *terrestrial Goddess*. But after all this, saith *Solomon*, yet shew I you a more excellent way to obtain true and lasting praise; the godly Woman, the Woman that feareth the Lord, she, she, deserves to be praised above all others.

*Super omnia vultus
accessere
boni.*

Most

Most Men and Women affect to be praised, but 'tis for the most part for vain and deceitful things, which deserve no praise at all; and if they attain any, 'tis a poor and empty praise, which may sound and make a noise in the World, amongst the foolish Herd, but signifies little with wise Men, and nothing at all with God, who designs *Glory* and *Honour* for none but those who seek it by *patient continuance in well doing, and working good*, Rom.2. 7, 10. But to *fear the Lord*, that is, to be godly, this deserves *praise* indeed. A truth so evident, and clear by its own Light, 'tis hard to add any thing to it for proof or illustration, to make it clearer; nature hath printed it in our hearts, and the *new nature* in a second and fairest edition, as a common principle. And first notions are indemonstrable.

To praise is to bear witness, or give an honourable testimony, of a Man or Womans having such a Virtue, Grace, Perfection, Excellency in them, and the very acknowledging and testifying that they

Acts 13.
22.

they have them, is a prailing of them highly, as *Acts* 11. 24. *Barnabas* is abundantly praised, in that testimony that he was *a good man, full of the holy Ghost, and of faith,* without adding other encomiastick Words. So when God himself vouchsafes to write *Job's* Panegyrick, *Job* 1. 1. he calls him his *servant, a perfect and an upright man, one that feared God, and eschewed evil.* And *St. Paul* expressly saith, that God gave testimony to *David*, when he said of him, *I have found David a man after mine own heart, who shall fulfil all my will.* For as we say for reproach, call a man ungrateful, and you can say no worse, you have stigmatized him with the foulest brand. So for Praise, call a Woman Godly, you need say no more, there's praise enough in that. So that if you confine me strictly, I must stick in the Center, and draw no lines from it, but all will return upon it self; and be the *Ephah* never so full, it will settle upon its own Base: I may say *alind*, but not *amplius*, none can be commended higher, than to have this Character imprest, *they feared the Lord.*

Again

Again, if I should compare *the fear of the Lord* with other things to give it its due preference, or let my self loose into an enumeration of its causes, properties, effects, signs, consequents, advantages, and unreasonably common place upon it, I should lanch into an Ocean, in which I should lose my self and your patience, and despair to kenn a Shore in more than an hours sailing: I shall therefore confine my self, or rather willingly submit to be confined by the straits of time, to very narrow measures, which shall be these two:

1. To point in general at the objects of *Praise*, and shew what interest *Religion* or *the Fear of God* hath in them.

2. To shew what usually acquires praise to men, in reference to *God*, their *Neighbours* and *Themselves*, and declare how being sincerely religious, will intitle us to it on those Account.

1. As to the Objects of true Praise.

The first and grand object of *Praise* is *God*, and the *divine perfections*,

tions, which is so evident through all the Scriptures, and to the light of Reason, that I'll not waste time to prove it; and consequently, what is next to them, and likeliest to them is the *next* and *first* in the order of the *secondary objects* of praise: Now that is the Image of God reflected and imprinted on the Soul of Man; and this, Religion and the Fear of God produceth: Eph. 4. 24. *The new man is created after God's Image in righteousness and true holiness*: And Coloss. 3. 10. *The new man is renewed in knowledge after the Image of him that created him*.

And they that sincerely embrace the great and precious promises of the Gospel, are thereby made *partakers of the divine Nature*: *A God-like temper and disposition*. For *Godliness is Godlikeness*. Therefore 'tis enjoined in such Language, *Be ye holy, for I am holy*: or, *as I am holy*, saith the Lord: 1 Pet. 1. 16. and Luke 6. 36. *Be ye merciful as your heavenly father is merciful*; and *be ye perfect as your heavenly father is perfect*, Matth. 5. 48. They therefore that approach so near the most
praise-

praise-worthy Object, deserve great praise.

2. The object of *Praise* is some *excellent good*, it must be *good*, or it deserves reproach; but it must be also *excellent*, or no notice is taken of it. Now *the fear of God is excellent*, Psal. 19. The Saints are the *excellent* of the Earth; Psal. 16.

3. *The righteous is more excellent than his Neighbour*, Prov. 12. 26. *Wisdom excelleth folly, as light excelleth darkness*, Eccles. 2. 13. *And the things of God's Law, wherein good men exercise themselves, are said to be more excellent*, Rom. 2. 18. The godly therefore are to be praised, for they are excellent.

3. It must be a *chosen good*, for it would be no praise for any man (if that were possible) to be good without, or against his will. *If I do this thing willingly, I have a reward*: 1 Cor. 9. 17. Now this a good woman *chuseth*. *Mary hath chosen the good part*: Luke 10. 42. (And so did our honourable *Mary*, if ever any) and it is implied in the reproach cast upon Sinners: Prov. 1. 29. *That they did not chuse the fear of*

of the Lord: that the Saints do chuse it. *Psal. 119. 30. I have chosen the way of truth, thy judgments have I laid before me: and vers. 137. I have chosen thy precepts.* *Isa 56. 4. The Eunuchs which chuse the things which please me.* And it's the high Commendation of *Moses, Heb. 11. 25. 26. That he chose to suffer affliction with the people of God, rather than to enjoy the pleasure of sin for a season, and esteemed the reproach of Christ, greater riches than the treasures of Egypt.*

4. It must be some permanent and abiding good, not fading, not like the morning Cloud and early dew: now the *Psal. 19. 9.* fear of the Lord endureth for ever: and where it is in truth, it will both continue and grow. *The righteous is an everlasting foundation: Prov. 10, 25. The good part they chuse shall not be taken away.*

They repent not of their Repentance, and Christ hath prayed that their faith fail not.

They go from strength to strength, till they appear before God perfect in Zion, and bring forth more fruit in their age.

Prov. 4. 18. The path way of the just is as the shining light: which shineth more and more unto the perfect day.

2. I shall consider the object of *Praise* more specially, and what men are esteemed to merit praise for, with respect to *God*, their *Neighbours* and *themselves*.

1. Men are *praised* for their well performing of their duty to *God*, as *good servants*.

2. For their *Beneficence* to men in all relations, as useful, just, kind, charitable amongst all and towards all men.

3. For their *wisdom* to themselves, as being prudent, discreet, and wise in their own concerns.

Now *Religion*, the *Fear of the Lord*, is productive of all these in an eminent degree; and therefore are they greatly to be praised in whom it is.

1. This *fear* will make *good servants to God*. This is a principal part of a *Servants duty*: *Mal. 1. 6.* *If I be a Master, where is my fear?* Now this fear is the root of *Universal obedience*: he that fears *God* will not, dare not offend him: *Fear God and keep his Commandments, that is the whole duty of man*: *Eccles. 12.*

13. Only *fear the Lord and serve him*;

Deut. 10.
11.

him; if you fear him, you will not fail to serve him. *What doth the Lord require of thee, but to fear him, and to serve the Lord thy God with all thy heart and soul: serve the Lord with fear, Psal. 2. Let us have grace whereby we may serve God acceptably, with reverence and godly fear: Heb. 12. 28. Yea, the fear of God will help to cleanse from all filthiness both of flesh and spirit, and to perfect holiness: 2 Cor. 7. 1. So that if it be praise-worthy to be a dutiful child and obedient servant to God, as certainly nothing deserves it better; the woman that feareth the Lord hath a just claim to Praise, because she is such.*

2. *The fear of the Lord will make fruitful in all good Offices to our Neighbour, humble and obedient to Superiours, careful of, and tender to Inferiours, just and kind to all, and munificent and liberal to those that are in want. This good Woman in the Text, who feareth the Lord in her heart, had fruitful hands, and works of her own to praise her in the gates.*

'Tis the excellency of Religion
to

to make good in all relations. *Good Magistrates*, 'tis the first qualification of *Jethro's Justice*: *Able men that fear God*: *Exod. 18. 21.*

So *Nehemiah* of himself, *Neh. 5. 15.* *The former Governours* which were before me, had been chargeable to the people, and had taken of them bread, and wine, and forty sheckles of silver, yea, even their servants had rule over the people, but so did not I because of the fear of God, and good Subjects: *Fear thou the Lord, and the King*; *Prov. 24. 21.* *Fear God, and honour the King*: *1 Pet. 2. 17.* One will enforce the other, and will make subject for conscience sake: *Rom. 13. 5.*

It will make loving and good *Husbands*, and it will make good and obedient *Wives*, like *Sarah*; for holy women who trust in God are in subjection to their own husbands: *1 Pet. 3.* And this made this *Virtuous Woman* so excellent a Wife. It will make good *Family-Governours*, who will walk in their house with a perfect heart, and will neither provoke their Children, nor deny what's equal to their Servants; whilst they

remember themselves have a *Father*, and a *Master in heaven*: Col. 4. 1. It will make dutiful children, and faithful servants. *Servants obey in all things your Masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God*: Col. 3. 22. In a word, it will make us honest and righteous in our whole conversation: *St. Peter puts together Acts 10. 45. Fearing God, and working righteousness.*

It renders also *charitable and bountiful* to them in need; this good Woman, *vers. 20. Stretcheth out her hands to the poor; yea, she reacheth out her hands to the needy. The good man is ever merciful, and lendeth; yea liberal and giveth.*

Cornelius is described, *Acts 10. 1. A devout man that feared God, and gave much alms to the people; and St. James tells us, that true Religion and undefiled is to visit the fatherless, and widows in their affliction, that is to relieve them.*

So that if to be good in all relations, and to be a Benefactor and common good to mankind, deserves praise, the fear of God deserves it
which

which makes men such.

Thirdly and lastly, the fear of the Lord will make a man wise for himself, to do himself good: *And men will praise thee when thou dost well to thy self; Psal. 49. 18.* And nothing is more praise-worthy in man's account, than to be wise, nor in the account of God, than to be wise to salvation. Now the fear of the Lord not only makes wise, but is wisdom it self.

The fear of the Lord, that is wisdom, and to depart from evil is understanding: Job. 28. 28.

Wisdom and Godliness are synonymous words in the Holy Ghost's Language, the wise man is the good man, (*wise virgins, Matth. 25.*) and the wicked man the fool. The fear of the Lord is the beginning of wisdom; the head, the chief of wisdom; a good understanding have all they that keep his commandments. The praise of every one of them who do so endureth for ever: *Psal. 111. ult.*

I am loath, notwithstanding the straits of time, to dismiss this great truth without some short improvement, let me therefore take advantage

tage from the desire of fame and praise, which nature hath planted in us all.

1. To reprove the blindness and folly of Men who will not see, or seeing, not pursue the only true and safe, and sure method of attaining it; by labouring to be *soundly and sincerely godly*; but build upon the sand, that hollow, sinking ground, which will not bear this triumphal Arch, this Royal Pillar; their natural, fortuitous, acquired accomplishments, their *Strength, Beauty, Riches, Honour, fleshy Wisdom*, all which are perishing and vain, false and deceiving, and will crown them at last but with fading flowers, and withering garlands, with the praise of foolish men, like themselves; never with that praise which comes from God: For *the Lord taketh no pleasure in the Legs of a man, nor in the face of a woman*: In the strength of the one, nor in the beauty of the other; but the Lord taketh pleasure in them that *fear him*, and hope in his mercy. I beseech you therefore and adjure you by all the obligations of *duty to God, and wisdom*
for

Psal. 147.
10.

for your selves, devote your selves to the *fear of God* entirely. Resolve to be good in very good earnest; to be Christians indeed, and Christians within, *circumcised in heart and spirit*, that your praise may be of God, and not of men: and found in the Faith, that it may be found to praise, and honour, and glory, at the appearance of Jesus Christ.

Rom. 8.

22.

1 Pet. 1. 7.

And to encourage you, lift up your eyes, bestow one steady, wishful glance upon the goodly fruit, with which this Tree of Life is loaden, of which, whoever eats shall never die, but live for ever.

1. All your sins shall be pardoned, you shall have peace with God, with Conscience, and with all the Creatures; acceptance of your Persons, and of all your Services.

2. You shall be freed from the Power, the Filth, and the Deceitfulness of Sin, the Vassalage of Satan, the Sting of Death, and from the Pit, and fear of Hell.

3. Your Souls shall be repaired to their Original Perfections and Excellences in the Image of God, and

participation of the Divine Life.

4. You shall be *ingrafted* into Christ, adopted into the Family of God, made *temples of the holy Ghost*, with all the Blessings which are consequent on these.

5. You shall be *heirs of all the promises*; yea, *inherit all things*: have all your wants supplied, all just desires satisfied, all conditions sanctified, all providences blessed, to promote your everlasting good.

Lastly; you shall be crowned with the unwithering Lawrels of true, and of eternal praises, by Men, by Angels, and by Christ, and God; and when you *die in nature*, begin to *live in glory*; go to God and see his face, and be for ever with him, in *whose presence is fulness of joy*, and at *whose right hand are pleasures for evermore*.

And for further quickening and strengthening you against the difficulties which may seem to meet you, and to obstruct you in this excellent way: Let me set before you the examples of the Saints of God, who, though men of like passions with your selves, inwardly clogged

clogged with the same corrupt and sinful nature, outwardly beset with the like or same temptations, cast off the weight which hung upon them, broke through the difficulties which did encompass them, and ran the race which was set before them, and through faith and patience obtained, and now inherit the promises, and that sure reward, that Diadem of Joy, and Praise, which God hath provided, and Christ hath purchased for, and promised to them that *love and fear him, and wait for his appearance.* Reflect on all the Worthies of the Old Testament, and New, the holy *Patriarchs, Prophets and Apostles* the noble *Army of Martyrs*, all the primitive Christians, whose names are recorded in the Church's Story, all the devout men and women of succeeding ages; and follow that *Cloud of Witnesses*, as *Israel* followed that *Pillar of Cloud and Fire*, through the wilderness till they arriv'd at *Canaan*.

And that you may not doubt, or fear that *God's Arm is shortened*, or *his hand is grown weak*, his Bowels

C 4 straitned,

The Virtuous Woman.

straitned, or the Aid of his Grace less powerful, *sufficient*, yea, *exuberant* than they were of old.

Let me set before you an *Illustrious*, an *Heroick*, a *Recent* Instance, fresh in your Memories, known to you all; a President, as much beyond Exception, as Example, which may silence all your Cavils of *Difficulty*, and much more of *Impossibility*.

I mean the *thrice Honourable*, and *truly Noble*, the *most Excellent and Incomparable Lady*, the Sacred Shrine of whose Venerable Herse we are now drenching with the just Tribute of our Floods of Tears, and strewing with the sweetest Flowers, of Applause and Admiration, though they are as much too few, as these too pale and faint, for such an Offering.

She was a *Woman*, of the feeble Sex, a *sinful Daughter* of first sinning Eve, a *rich Woman*, and how hardly can such be saved? That had as much *Business* to divert her, and as much *Plenty* to entertain her, as much *Beauty* to tempt her, and as much *Favour* to intangle her, as any of you, and lived in the same
Atheistical,

Atheistical, Degenerate Age with your selves, wherein sincere and serious Religion is made the greatest *Ridicule*, esteemed the most unmodish and unfashionable thing.

And yet in the midst of all these Disadvantages, I may without *Hyperbole* invite you, as the Cryer used to call spectators to the secular Plays: Come see those Shews, *Quos nemo mortalium vivit, vel visurus est*, Come see, come hear such an Example of *Heroick Virtue*, of *Generous Piety*, of *sincere, humble, unaffected, serious, fruitful Religion*, as in all respects this Age hath not produced, as hath had rare, if any Presidents to follow, and I fear will be followed by few, or none, but with long distant Intervals.

An *hundred* Mouths and a *thousand* *Si mihi* Tongues, though they all flowed *sint centum* with *Nectar*, would be too few to *tum lingue, sint* praise her. O for a *Chrysostom's* Mouth, for an Angel's Tongue to *oraeque centum.* describe this terrestrial Seraphim; or a Ray of *Light* condensed into a *Pencil*, and made *tactile* to give you this glorious *Child of Light* in *visâ Effigî*.

But

But what great Masters can present in *minature*? what skilful hand *epitomize* so great a soul, and draw her in *little* (on so few remaining Sands) who had nothing *little*, nothing *mean*, but a *little esteem* of her own *perfections*, and being *mean* in her own eyes?

For she was truly excellent, and great in all respects: *great* in the honour of her *Birth*, being born a *Lady*, and a *Virtuosa* both, Seventh Daughter of that eminently Honourable *Richard*, the first Earl of *Cork*, who being born a private *Gentleman*, and younger Brother of a younger Brother, to no other *Heritage* than is expressed in the *Device* and *Motto*, which his humble *Gratitude* inscribed on all the *Palaces* he built.

God's Providence, mine Inheritance.

By that *Providence*, and his diligent and wise *Industry*, raised such an *Honour* and *Estate*, and left such a *Family* as never any Subject of these three Kingdoms did, and that with so unspotted a *Reputation* of integrity,

integrity, that the most *invidious scrutiny* could find no blot, though it winnowed all the methods of his Rising most severely, which our good Lady hath often told me with great content and satisfaction.

This Noble Lord by his prudent and pious Comfort, no less an Ornament and Honour to their Descendants than himself, was blessed with five Sons, of which he lived to see four Lords, and Peers of the Kingdom of *Ireland*.

And a fifth, more than these Titles speak, a Sovereign and Peerless, in a larger Province that of universal nature subdued, and made obsequious to his inquisitive mind.

And eight Daughters.

And that you may remark how all things were extraordinary in this great Personage: it will, I hope, be neither unpleasant, nor impertinent, to add a short Story, I had from our Lady's own mouth,

Master *Boyl*, after *Earl of Cork*, (who was then a *Widdower*) came one morning to wait upon *Sir Jeoffry Fenton*, at that time a great Officer of State in the Kingdom of *Ireland*;

Ireland; who being ingaged in Business, and not knowing who it was who desired to speak with him, a while delayed him access, which time he spent pleasantly with his young Daughter in her Nurse's Arms. But when Sir *Jeoffry* came, and saw whom he had made stay somewhat long, he civilly excused it. But Master *Boyl* replied, he had been very well entertained; and spent his time much to his satisfaction, in courting his Daughter, if he might obtain the Honour to be accepted for his Son-in-law. At which Sir *Jeoffry* smiling, (to hear one who had been formerly married, move for a Wife carried in Arms, and under two years old) asked him, if he would stay for her? To which he frankly answered him, he would, and Sir *Jeoffry* as generously promised him, he should then have his full Consent. And they both kept their Words Honourably. And by this Virtuous Lady he had thirteen Children, Ten of which he lived to see honourably married, and died a Grandfather by the youngest of them.

Nor

Nor did she derive less *Honour* from the collateral, than the descending Line, being Sister by Soul and *Genius*, as well as *Blood* to these great *Personages*, whose illustrious, unspotted, and resplendent *Honour*, and *Virtue*, and whose useful *Learning*, and accurate *Pens*, may atone and expiate, as well as shame, the scandalous Blemishes of a debauched, and the many *Impertinences* of a scribbling Age.

1. *Richard* the truly Right Honourable, *Loyal*, *Wise*, and *Virtuous* Earl of *Burlington* and *Cork*, whose life is his fairest, and most laudable Character.

12. The Right Honourable *Roger*, Earl of *Orrery*, that great *Poet*, great *States-man*, great *Soldier*, and great *Every-thing*, which merits the name of *Great* or *Good*.

3. *Francis* Lord *Shannon*: whose *Pocket-Pistol*, as he styles his Book, may make as wide Breaches in the Walls of the Capitol, as many *Ca- zons*.

4. And that Honourable, and well known name, *R. Boyl*, Esquire, that profound *Philosopher*, accomplished

shed Humanist, and excellent *Divine*, I had almost said *Lay-Bishop*, as one hath stiled Sir H. Savil, whose Works alone may make a Library.

The *Female* Branches also (if it be lawful so to call them, whose *Virtues* were so *masculine*, Souls knowing no difference of Sex) by their *Honours* and *Graces* (by mutual reflections) gave, and received lustre, to, and from her.

The *Eldest* of which, the Lady *Alice*, was married to the Lord *Bramore*.

The *Second*, the Lay *Sarah*, to the Lord *Digby* of *Ireland*.

The *Third*, the Lady *Latitia*, to the eldest Son of the Lord *Goring*, who died Earl of *Normich*.

The *Fourth*, the Lady *Joan*, to the Earl of *Kildare*, not only *Pri-mier* Earl of *Ireland*, but the *ancientest* House in Christendom of that degree, the present *Earl* being the six and twentieth, or the seven and twentieth of *Lineal* Descent. And, as I have heard, it was that great *Antiquary*, King *Charles* the First his observation, that the three an-cientest

cientest Families of *Europe* for Nobility, were the *Veres* in *England*, Earls of *Oxford*, and the *Fitz-Geralds* in *Ireland*, Earls of *Kildare*: and *Montmorancy* in *France*. 'Tis observable, that the present young Earl of *Kildare*, is a mixture of the Blood of *Fitz-Geralds* and *Veres*.

The *Fifth*, the Lady *Katherine*, who was married to the Lord *Viscount Ranelagh*, and Mother to the present generous Earl of *Ranelagh*, of which Family I could have added an eminent Remark, I meet with in *Fuller's Worthies*.

This *Lady's Character* is so signalized by her known Merit, among all Persons of Honour; that as I need not, so I dare not attempt beyond this one word, She was our Lady's Friend-Sister.

The *Sixth*, the Lady *Dorothy Loftus*.

The *Seventh* (the number of Perfection) which shut up and crown'd this noble Train, (for the Eighth, the Lady *Margaret* died unmarried) was our excellent Lady *Mary*, married to *Charles* Earl of *Warwick*: Of whom,

whom, if I should use the Language of my Text, I should neither despair their pardon, nor fear the reproach of Rudeness: *Many Daughters*, all his *Daughters did virtuously*; but thou——

She was *Great* by her Marriage into the Noble Neighbouring Family, which yet received Accession to its Grandeur by the Lustre of her Name and Virtues. But she needed neither borrowed Shades nor reflexive Lights, to set her off, being *personally great* in all natural Endowments and Accomplishments of Soul, and Body, Wisdom, Beauty, Favour, and Virtue.

Great by her *Tongue*; for never Woman used one better, speaking so *gracefully, promptly, discreetly, pertinently, holily*, that I have oft admired the edifying words that proceeded from her Mouth.

Great by her *Pen*, as you may (*Ex pede Herculem*) discover by that little Taste of it, the World hath been happy in, the hasty Fruit of one or two interrupted hours after Supper, which she professed to me with a little regret, when she was surprised

prized with it's sliding into the World without her Knowledge, or Allowance, and wholly beside her Expectation.

Great by being the *greatest Mistress*, and *Promotress*, not to say the *Foundress*, and *Inventress* of a new Science — *The Art of Obliging*; in which she attained that Sovereign Perfection, that she *reigned* over all their hearts with whom she did converse.

Great in her Nobleness of Living, and in her Free and Splendid Hospitality.

Great in the unparallel'd Sincerity of constant, faithful, condescending Friendship; and for that Law of Kindness which dwelt in her Lips and Heart.

Great in her dexterity of Management.

Great in her Quickness to apprehend the difficulties of her Affairs, and where the *stress* and *pinch* lay, to untie the Knot, and loose and ease them.

Great in the Conquest of her Self, and Mastery of her Passions, as I could give several pregnant Instances,

ces, but especially in that of the death of her *dear* and *only* Son; wherein her behaviour was so sub-miss, serene, and calm, I confess I cannot but judge it scarce imitable, or attainable by any other.

Great in a thousand things besides, which the world admires as such; but I can be, and here profess my self her faithful witness, she despised them all, and counted them but dross and dung in comparison of the fear of God, and the excellency of the knowledge of Christ Jesus our Lord.

The *Substance* of great *Volumes* uses to be summarily contracted into *Contents* and *Titles*. All I have said is but an imperfect *Index*, to this great *Folio* of *Voluminous Virtue*. You that knew her must have the *Book* before you, turn over the *leaves* of your own memories, and read with pleasure what these *hints* refer you to.

But I promised you to present her, as an *example* of *Solomon's Rule*, let us therefore bring her, and the *Text* together, and never two were better met. If ever this Scripture were fulfilled, tis this day fulfilled in your ears.

O thou Great, Heroick, Noble, Blessed Soul, (and blessed be that God and Grace that made thee such) *Many daughters have done virtuously, but thou excellest them all.* Though thou wantedst not Beauty, and didst exceed in Favour; thou didst neither prize them, nor catch at praises by them, but didst fear the Lord with all thy heart, and esteemedst that thy only praise and honour. Thy hands were fruitful, and thy lips too, and thy Fruits were many, pleasant, useful, seasonable, ripe, sweet, and fragrant, both to God and Men.

Thou art now praising God, and we are praising thee: with the Sprigs of those *Lawrels* will we crown thee which thy own hands did plant, and eyes did water; that God may be praised in thee, and for thee, and others drawn by holy emulation to transcribe thy Copy.

I shall begin with that which always had the first place in her care, and heart, *her Religion, and Piety*, which in the language of my Text, is the *fear of the Lord*. And I may, as is said of *Hamaniah*, Neh. 7. 2. truly attest; that *she feared the Lord*
above

above many; above most, not to say above all: that she feared the Lord greatly, as is testified of Obadiah, 1 Kings 18. 3. Or as David calls himself God's Servant devoted to his fear: Psalm 119. 38. So might she most truly.

I shall give you an account of,

1. Her *Entrance*, or *Beginning*.
2. *Progress*, or *Growth*.
3. *Practice*, and *Exercise* of Religion, as to her self.
4. Of her *Zeal*, and *holy Industry* to promote it, and encourage it in others.

First, As to her *beginning* to be seriously Religious, and to make it her Business in good earnest, though she had good Education, and had been principled in the Grounds of *Christianism* in her Youth: yet she would confess she understood nothing of the *Life* and *Power* of Religion upon her heart, had no spiritual sense of it, till some years after she was married. She hath told me also with what *Prejudice* and strange Apprehensions, as to matters of Religion, she came into the Family in which she lived and died with so much Ho-

nour,

nour, for she was almost frightened with the disadvantageous account was given of it; but when she came to see the regular performance of Divine Worship, and hear the useful, edifying, Preaching of the most necessary, practical, and substantial Truths, and observe the Order and good Government, and received Encouragement from her Right Honourable Father-in-law, who had always an extraordinary value for her, and affection to her: her prejudice wore off, and *Approbation* followed. Which minds me of a Comparison, used by the Learned *Peter Martyr*, which occasioned the Conversion of the Pious *Galeacius Caraciolus*.

If a man standing at a great distance, see a Company dancing, he wonders at their *Antick* Gestures, and seemingly ridiculous Motions, and thinks them a company of mad men: but if he approaches nearer, and comes within the hearing of the sweet and harmonious Musick, which guides and measures out those Motions, and observes how regularly one answers to the other, he

he then admires them, approves their decency and order, and desires to dance with them. So if a man take up the reports the world gives of serious Christians, or sees them at a distance busily attending all the duties of their holy Calling and Profession, he thinks of them as *Festus* did of *Paul*: that they are besides themselves, or mad: But if he acquaint himself more thoroughly with them, and hears and understands the Word of God, which is as it were the Musick to which they dance, and takes notice how they measure all their motions by its melody, he sees such an agreeing and beautiful conformity betwixt them; he cannot but approve it, and joyn with them.

God made use of two more remote means of her Conversion, Afflictions, and Repentment, the kind of the first, and the occasion of the second need not here be named. Only the divine Wisdom and Grace is very adorable, for adapting suitable means to bring his purposes to pass: As these were in her circumstances, for she would since acknowledge that her

her great difficulty and *remora*, was her love of the pleasures and vanities of the world, which she neither knew how to reconcile with the strictness of Religion, nor yet could be content to part with for that, whose sweets and better pleasures, she was not then acquainted with: God therefore gradually weaned her, by rendring more insipid what had too much pleased her, and by giving her vacancy and freedom from distraction, to acquaint her self more throughly with the things of God. By which she was enabled to set to her seal to that testimony which God gives to that spiritual Wisdom, *That all her ways are pleasantness, and all her paths are peace*: and to her Friends would frequently and freely do it, assuring them that she had no cause to repent the change she had found, of the solid and satisfying pleasures she obtained in Religion, for those unquiet, empty ones, she left in ways of vanity: Thereby encouraging them to *try*, not doubting, but upon experience they would become of the same mind.

Two

Two more immediate helps which God blessed to her, were the preaching of the Word (*which God hath ordained for the Salvation of them that believe: 1 Cor. 1. 21.*) and *Christian Confession*, and (because such an hint may do others good) the pressing the necessity of *speedy and true Repentance*, and shewing the danger of *Procrastination*, and puttings off, and stifling present Convictions by delay: This seemed to turn the wavering, trembling Balance, and to fix the Scale of her Resolution.

This is about nine and twenty years since, from which time (though before her Conversation was viceless, sweet, and inoffensive, yet she would confess her mind was vain) she *walked with God* most closely, circumspectly, accurately. And I verily believe few (if any) ever chose the better part, more resolutely than this our Noble Mary, or devoted themselves more unreservedly to God's Love, and Fear, and Service; learning to be good in very good earnest, and to encrease, and grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.

2. *To promote this*, like the wise man in the Gospel, *Matth. 7. 24.* *She dug deep to lay her Foundation on a Rock.* She made a strict Scrutiny into the State of her Soul, and weighed the Reasons of her Choice, in the Balance of the Sanctuary. And with the other Builder of the Gospel, *sate down and considered with her self, what it might cost to finish her spiritual Edifice, and whether she were furnished to defray that charge.* And also whether the Grounds of her Hope were firm, and such as would not abuse, and shame her; and her Evidences for Heaven, such as would bear the Test, and Scripture would approve.

And this she drew up at large, with her own hand *judiciously, soberly, modestly, humbly*, and about twenty years since did me the honour with greatest secrecy to read it to me, and obliged me with all freedom and faithfulness to give her my Judgment of it; which I could not but do with much Approbation. And this, I doubt not, remains amongst her many Excellent Papers.

D

Having

Having thus put her hand to the Plough, she looked not back, but minded Religion as her Business indeed; and never gave suspicion of trifling in so serious a Work.

3. Therefore for her practice of it, it was her great Design to walk worthy of God in all well-pleasing, to adorn her professed subjection to the Gospel, by a Conversation becoming it, and to shew forth his virtues and praises, who had called her to his marvellous Light.

First then, she was circumspectly careful to abstain from all appearance of evil; and in all doubtful Cases 'twas her rule to take the surest side, for she would say, I am sure, 'twill do me no hurt, to let them alone. Though therefore none were further from censuring others, or usurping Judgment over their Liberties; yet for her self she would never allow her self the addition of artificial Handsomness, (used neither Paint nor Patch) and was pleased with a saying of one of her spiritual Friends, upon the reading the Book which apologizes for it: O Lord, I thank thee, that thou gavest me not

W^m

Wit enough to write such a Book, unless
 withal thou hadst given me Grace enough
 not to write it. Neither would she
 play at any Games, because, beside
 many other inconveniences, she judg-
 ed them great wasters of precious
 time: of which she was always very
 thrifty. And though she was known
 to be a Woman of good understand-
 ing, yet there were *three* things
 that were too hard for her, and
 she would confess she could not
 comprehend them.

First, How those who professed
 to believe an Eternal Estate, and it's
 dependance upon the short inch of
 time, could complain of times lying
 as a dead commodity on their hand,
 which they were troubled how to
 drive away.

Secondly, How Christians, who
 would seem devout at Church,
 could laugh at others for being se-
 rious out on't, and Burlesque the
 very Bible, and turn Religion into
 Ridicule.

Thirdly, How knowing men could
 take care of Souls, and seldom come
 amongst them, and never look after
 them.

And though in the fore-named Particulars, she was content only to give Example of Forbearance : yet from the Play-house , since the Stage hath taken so great liberty , she would openly dehort her Friends with greatest earnestness.

She very many years since, began to keep a *Diary* ; and consulted two , whom she used to call her Soul-Friends , and ever esteemed such her best Friends , concerning the best manner of performing it. This , at *first* she used to perform every *Evening* ; but finding that inconvenient, by reason of her *Lord's* long illness , which gave her many inevitable diversions and interruptions at that season , she changed it into the quiet silent Morning , always rising early. And therein , amongst other things , recorded the daily *frame of her own heart* towards God , his *signal Providences* to her self , and sometimes towards others , his *gracious manifestations* to her Soul , *returns of Prayer* , *Temptations resisted* , or *prevailing* , or what ever might be useful for *caution* , or *encouragement* , afford her matter of
thank-

thankfulness or *humiliation*. And by this means she had arrived at such experience, that she could conclude; at least make strong conjectures, of the events of things she spread before the Lord in prayer, by the *frame of her own heart*, in the performance of it, as I could instance in particulars, if it were convenient.

She used to call Prayer Hearts-ease, as she often found it; and though her Modesty was such, and she was so far from a vain, affected Ostentation of her gifts, I cannot name one person with whom she prayed, yet can I say she was as well mighty, and fervent in prayer, as constant and abundant in it; for she sometimes using her voice, hath been overheard, and her *own Lord* (knowing her hours of prayer) once conveyed a grave Minister into a secret place, within hearing, whom, if I should name, I suppose would not be denied to be a competent Judge, who much admired her humble fervency; for she *praying* *prayed*, and when she used not an audible voice, *her sighs* and *groans*

would eccho from her Closet at good distance. And the very day before she died, she was shut up above an hour, which she spent in *fervent, private Prayer*, notwithstanding her indisposition; and indeed *Prayer* was her very *Element* in which she *lived*, and *actually* died; and 'twas as the vital breath of her Soul, and the wing that waisted it immediately to Heaven.

But if she *exceeded* her self in any thing, as much as she excelled others in most things, 'twas in *Meditation*: this was her *Master-piece*; for she usually walked two hours daily in the Morning, to meditate alone, in which Divine Art she was an accomplished Mistress, both in set and occasional; in the first chusing some select Subject, which she would press upon her heart with intensest thoughts, till she had drawn out all its Juice and Nourishment; and for the second, like a *spiritual Bee*, she would suck Honey from all Occurrences, whole Volumes of which she hath left behind her.

After this *consecrating* of the Day with *reading Scriptures, Prayer,*
and

and *Meditation*: a short dressing time, and ordering her domestick Affairs, or reading some good Book, spent the remainder of the Morning till *Chappel-prayers*, from which she was never absent, and at which she was ever reverent, and a devout Example to her whole Family.

She was a strict observer of the *Lord's Day*, which is truly called the *Hedge and Fence* of Religion, and though some please themselves to call this *Judaizing*, to excuse the Liberties they indulge themselves: I am sure our Church hath enjoined us all to cry to God for *Mercy*, for the breach of, and for the *Grace* to incline our hearts to keep, the *fourth Commandment*, as well as any of the other *nine*: and 'tis not hard to observe, that the Streams of Religion are deep, or shallow, according as those Banks are kept up, or neglected.

She was a very devout Communicant; seldom omitting to prepare her Soul with *solemn fasting*, to renew her *Covenant* with God.

And in the Act of receiving, I cannot think of her without reflecting.

*Lectio-
assidua &
meditati-
one diu-
turna pe-
tus suum
Bibliotheca
fecer-
at Chri-
sti, unde
hic fervor,
nisi ex a-
more Dei?
unde legis-
Christi in-
defessio
meditatio,
nisi ex de-
siderio e-
jus qui le-
gem de-
dit?*

flecting on S. Stephen, when he saw the Heavens opened, and Jesus standing at God's right hand, and his face was as the face of an Angel.

And to encourage others to such serious preparation to that Sacred Ordinance, as she used before it: I shall shew what sweet advantages she reaped in it, and by it. And this I shall do by transcribing word for word out of her *Diary*, what I find written with her own hand, concerning one of the last *Sacrament-days*, she ever enjoyed. For the Sacrament which was appointed to have been administred in her Ladyships Chappel upon *Easter-day*, was put off by reason of her falling ill in *Passion week*.

November, 25. Sacrament-Day.

“AS soon as I awaked, I blessed
 “God. When I had read in
 “the *Word*, the Chapters of the
 “Sufferings of my *Blessed Saviour*, I
 “spent much time in meditating of
 “his *dying love*. By which thoughts
 “I found my heart much drawn out
 “to

"to love him, and melted by his
 "love; then with great and awful
 "apprehensions of God upon my
 "heart, I went to pray. In which
 "duty my heart was lifted up in the
 "high praises of God, for both spi-
 "ritual and temporal mercies: and
 "my affections were much drawn
 "out in the duty, in which my heart
 "did follow exceeding hard after
 "God, for a nearer communion with
 "him in the *Sacrament*, than ever yet
 "I had. I then renewed my cove-
 "nant with God: and made promi-
 "ses, that by his *Grace* enabling me;
 "I would walk more closely with
 "him for the time to come. That
 "which in especial manner I begged
 "of God at this *Sacrament* was more
 "love to him, more holiness, more
 "contempt of the World, and the
 "Glories of it, that I might be
 "more useful to the *Souls* and *Bodies*
 "of my Fellow-*Christians*, than for-
 "merly I had been.

"Those mercies which in especi-
 "al manner, I was grateful for,
 "were, the *Creation* and *Redemption*
 "of the World, and for the *Gospel*
 "and the *Covenant of Grace*, and for

“*converting Grace*, and for *justifica-*
 “*tion*, and for some measure of *San-*
 “*ctification* : and for so much *Pati-*
 “*ence* exercised toward me, *before*
 “*my Conversion* : and in order to it,
 “*imbittering Creature-comforts*, that
 “I might seek for *Comfort* above :
 “and for a *sanctified Affliction*, and
 “for some degree of *Patience* to
 “bear it, and for *Supports* under it,
 “by the warm and lively *Comforts*
 “of the *Holy Ghost* : and for *Returns*
 “of *Prayer* : and for so many *Oppor-*
 “*tunities* to seek unto God : and for
 “the sweet *reviving* hours I had en-
 “joyed with God in *Solitude* by Hea-
 “venly *Meditations* : and for the
 “*Word* and *Sacraments*, and the *san-*
 “*ctifying* *Motions* of God’s Spirit. I
 “was in a more than usual manner
 “*melted* in the *Duty*, and shed a very
 “great plenty of *Tears* in it : which
 “when I came from, I found a *long-*
 “*ing* desire to partake of the *Lord’s*
 “*Supper*, and a great joy that I was
 “going to partake of it. Then I
 “went to hear ———the Text was
 “*I am the Way, the Truth and the Life,*
 “*no man cometh to the Father, but by*
 “*me.*

“ I

" I was attentive at that good
" Sermon. And by what I heard
" of the *Excellency of Christ*, had
" my heart much warmed with love
" to him.

" Afterwards, at the *Confession* be-
" fore the *Sacrament*, I found my
" heart in a more than usual manner
" broken for my Sins, which I be-
" mailed with great plenty of *Tears*,
" and from my heart judged, and
" loathed my self for them. After
" I had received, I found my heart
" in an extraordinary manner warm-
" ed with love to God. And my
" Soul did follow very hard after him,
" to be made more holy, and for
" Grace to serve him better than e-
" ver yet I had done. I had very
" lively Affections in the *Duty*; in
" which I received much Joy, and
" had sweet Communion with God
" in it.

" After I had at the *Table* of
" the *Lord* given to the Poor,
" I came from the *Sacrament* with
" my heart in a sweet, grateful,
" and Heavenly Frame, and then in
" private blessed God, for that
" blessed Feast, and begged strength
" to

“ to keep my Promises I had
 “ made to God , of new Obedi-
 “ ence.

“ In the Afternoon I heard again
 “ the same Person, upon the same
 “ Text ; I was in an attentive, seri-
 “ ous frame at that good Sermon.
 “ The Subject of which was to shew,
 “ that *Christ* was the only *Way* for
 “ penitent Sinners to come unto the
 “ Father.

“ I meditated upon the Sermons ,
 “ and prayed them over. And had
 “ also *Meditations* of the Joys of
 “ Heaven, with the thoughts of be-
 “ ing for ever freed from sin, and of
 “ being ever with the Lord, where
 “ I should enjoy him in his fullest
 “ love.

“ I found my heart much revived,
 “ and my Soul did then make strong
 “ Sallies and Egresses after that blef-
 “ sed Rest.

“ After Family Duties were over,
 “ at which I prayed with fervency ;
 “ I did before going to Bed commit
 “ my self to God.

“ O Lord, I do from my Soul bless
 “ thee for this sweet day , in which
 “ thou wert pleased to vouchsafe
 “ unto

“unto me, thy most unworthy Ser-
“vant, more Soul-joy, than thou
“didst give me for a long time be-
“fore.

She was a very serious and attentive hearer of the Word, and constantly after Sermon recollected what she heard, sometimes by writing, always by thinking and calling it to mind, that she might make it her own, and turn it into practice; not content to be a forgetful fruitless hearer only, but a doer, that she might be blessed in her deed.

And such she was for the external performances of Religion.

And though this was beautiful and lovely, yet her chief glory was within, in the hidden man of the heart, in that which is not corruptible, in that dress of Graces which adorned her Soul; this string was all of Orient Pearls, and evenly matched, not one ill watered, or of unequal size. There was not one dried or withered Limb, one member wanting or defective in the new creature, she was compleate in Christ, all of a piece.

The Head of her Knowledge was comprehensive and clear: The Eye
of

of her Faith was piercing and *steddy*. The *Ear* of her obedience was open and *light* of hearing, and bored at the door posts of wisdom's house. Her *Pa-late* was *savoury*, and *relishing*, to which God's Law was sweeter than the honey, and the honey comb, and more esteemed than her necessary food. The *Cheeks* of her Modesty were fair and *ruddy*. The *Arms* of her desires were stretched out after God, and *flexile*, to embrace him. The *Hands* of her Justice and Charity were strong and open. The *Breasts* of her Bounty were well-fashioned, and full of milk, and the Bowels of her compassion were tender and fruitful. Her hunger and thirst after righteousness was even greedy and insatiable. The heart of her sincerity was sound and lively, and the pulse of her conscience smooth and equal. The feet of her affections were swifter than the *Roes* on the Mountains of *Bether*, more truly winged than the Poets feign their *Mercuries*. The natural heat of her Zeal more fervent than the coals of *Juniper*, and the radical moisture of her repentance more fluid than the springs of *Pisgah*.

Risgab. Being seen with dry eyes, under tear-moving circumstances, which very nearly concerned her self, and being asked, how she could refrain? She replied, *I desire to weep for nothing but my sins.* Her name was as ointment poured forth, which made her the delight and admiration of all good men and women; yea, you may call her a *She Jeaidiab*, a *Female Lemuel*, the Lord's delight, she with whom God was.

Now the *Soul* of this excellent *Body*, which animated all its goodly parts within, was the *love of God*, and the gorgeous *Robe* which cloathed it without, was her *deep Humility*. These were the *Sun* and *Moon* in this great *Firmament*, all whose *Stars* were of the *first magnitude*, and the *least* of which would have made the great *Luminary* in another *Orb*. Such was this beauteous *Spouse* of *Christ*, so like her *Heavenly Bridegroom*, that for that resemblance sake, we may say of her she was exceeding lovely.

Nor was she less solicitous to make others good, than to be so her self. She well remembered our
Saviour's

Saviour's charge to St. Peter, *When thou art converted, strengthen thy Brethren*: She set her heart to build God's spiritual Temple, and therefore she applyed her self to it with all her might. She had holy Transports for the Glory of God, and she was a great Lover of Souls, and those too engaged her to promote Religion with utmost industry and zeal, which that she might accomplish more advantageously,

1. *She avowedly designed to represent Religion as amiable, and taking, and free from vulgar prejudice, as possibly she might; not so as might affright and scare men from it: but that it might allure them, and insinuate it's self into their love and liking: to this end she was affable, familiar, pleasant, of a free, and agreeable conversation, unaffected, not sour, reserved, morose, sad, dejected, melancholy, which presents Religion most disadvantageously. She was naturally of the sweetest temper in the World: and Grace inoculated into such a stock, thrives even luxuriantly. Whereas some crabbed, peevish, sullen natures starve the*

the

the best Cien they are grafted with. As I remember one, of whom 'twas usually said, he had Grace enough for seven other men, yet scarce enough for himself. And she made *grace* and *nature* both subservient to the good of others.

As we say of some neat, well-fashioned persons, what e're they wear becomes them, and sits well: I must do her this right, to testifie, I never saw Religion become any person better. And 'twas hard not to approve and love a Dress so decent and adorning.

2. *She* kept her self *free* and *dis-interested* from all Parties and Factions, that none might suspect a design of making Profelytes to any, but to God.

She was neither of *Paul*, nor *Apollus*, nor *Cephas*, but only Christ. Her name was *Christian*, and her Surname *Catholick*; she had a large and unconfined Soul, not hemm'd in, or pounded up within the Circle of any man's name or drawing, a *Latitudinarian* in the true commendable sense: and whoever *feared God*, and *wrought righteousness* was accepted of her.

She

She very inoffensively, regularly, devoutly, observed all the Orders of the Church of *England*, in its Liturgy and publick Service, which she failed not to attend twice a day with exemplary Reverence, yet was she very far from placing Religion in Ritual Observances. And I may not deny, that she would sometimes warm her heart (*though never with strange fire*) at private Altars in her own Chamber or Closet.

3. She would perfume the company with good discourse, to prevent idle, or worse communication, not abruptly, upbraidingly, or importunately, which is very nauseous and fulsome, and spoils a good game by bad playing: But she was like a spiritual Stove, you should feel the heat, and not see the fire, and find your self in other company amongst the same persons, and rather wonder than perceive how you came there; for she would drop a wise sentence, or moral holy *Apothegm* (with which she was admirably furnished, of her own making or collection) that suited with, at least not far remote from what was talked of, and commending, or improving

improving that, she'd wind about the whole discourse without offence, yea, with pleasure.

She kept a Book of such wise, pithy Sayings, much valuing words, which contain'd great use and worth in little compass.

I shall transcribe a few of many.

THE almost Christian is the unhappiest Man, having Religion enough to make the World hate him; and not enough to make God love him.

God's Servants should be as bold for him, as the Devils are for him.

What will make thee happy at any time, may make thee happy at all times.

O Lord, what I give thee, doth not please thee, unless I give thee my self. So what thou givest me shall not satisfie me, unless thou give me thy self.

O Lord, who givest Grace to the humble, give me grace to be humble.

He loves God too little, who loves any thing with him, which he loves not for him.

The

The true measure of loving God, is to love him without measure.

So speak to God, as though men heard thee, so speak to men, as knowing God hears thee.

Seneca said, he was better born than to be a slave to his Body.

Luther said, Christ's Cross is no Letter, yet it taught him more than all the Alphabet.

We should meditate of Christ's Cross, till we be fastened as close to him, as he was to his Cross.

By how much the more Christ made himself vile for us; by so much the more precious he should be to us.

We need every day blood for our hearts: as water for our hands.

Through Christ's wounds, we may see his Bowels.

He only can satisfie us, who satisfied for us.

He that takes up Christ's Cross handsomely, shall find it such a burden, as Wings to a Bird, or Sails to a Ship.

'Tis a great honour to be Almoner to the King of Heaven.

The Bowels of the poor are the best foil, which brings forth an hundred-fold.

Who would not starve a Lust to feed a Saint?

To give is the greatest Sensuality : How indulgent then is God to annex future rewards, to what is so much its own recompence?

To be libelled for Christ is the best Panegyrick.

Where affliction is heavy, sin is light.

God chastises whom he loves, but he loves not to chastise.

Sin brought death into the world, and nothing but death will carry sin out of the world.

If all mens troubles were brought into a common store, every one would carry back what he brought, rather than stand to a share of an equal division.

Though time be not lasting, what depends on it, is everlasting.

The best Shield against Slanderers, is to live so, that none may believe them.

He that revenges an injury, acts the part of an Executioner. He that

The

that pardons it, acts the part of a Prince.

Sanctified afflictions are spiritual promotions.

Man is a pile of Dust, and puff of Wind.

Why are we so fond of that life which begins with a Cry, and ends with a Groan!

But I will not cloy you, knowing it is safest to rise with an appetite; even when we are entertained at a Banquet.

4. Where she had particular *kindness*, or personal *interest*, she would improve the authority of her *friendship* to gentle, but free correption; and argue, and perswade so strenuously, that her *Bow*, like *Jonathan's*, *seldom returned empty*; and plead the cause of God, and their own souls, to whom she spake with so winning and insinuating sweetness, that 'twas hard to resist the *Suada*, shall I say, or rather the *spirit*, by which she spake. Let me resound and eccho from her *lips* (though alas too faintly) how she would with melting charms, and powerful strains, attempt upon the Friends, for whom she

rt of she had a kindness, and whom she
longed to rescue.

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“Come, come, my Friend, you
“must be good, you shall be
“good; I cannot be so unkind,
“nay, so unfaithful to the laws of
“Friendship, as to let you persist,
“and perish in a way, you know as
“well as I, leads down to Hell. It
“grieves my very Soul to see so good
“a nature ensnared against the di-
“states of its own light, by bad
“Example, Custom or somewhat
“else—— And if they replied
with excuses, she would stop them
thus: “I pray, my Friend, have
“patience, hear me out, I know, or
“guess at least, what you would say,
“and I would not have you say it.
“’Tis bad to commit sin, but ’tis
“worse to plead for it, and defend
“it. *None sin so dangerously as those*
“*who sin with excuses.* The Devil
“then ties a new snare, when he
“gets into our tongues to fasten us
“to our failings, and raises an
“out-work in our own mouths, to
“secure the Fort he possesses in our
“hearts: I take it for granted, all
“other

"other Holds were slighted easily,
 "could you conquer such or such a
 "vice, too much by custom prevail-
 "ling with you. Unhappy custom
 "that dares prescribe against God's
 "Law—— But, *Friend*, use no
 "arguments that will not hold wa-
 "ter at the day of judgment: *though*
 "*hand joyn in hand*, you know what
 "follows. And no example, cu-
 "stom, or number should allure us,
 "which cannot excuse us, and secure
 "us. But this is the mischief of
 "sin lived in, it bewitches the
 "heart to love it, that it cannot
 "leave it. Cannot, so men love
 "to speak; but 'tis because they
 "will not, that is, will use no in-
 "deavours to be rid on't. But you
 "must leave it, there's no remedy,
 "though it cost you trouble, smart,
 "and self-denial. There's as much
 "as all this comes to, in *cutting off a*
 "*right hand, and digging out a right*
 "eye. I speak to you, as to one in
 "whom I have a party to help me
 "plead. I mean your Conscience,
 "and the Belief of the Scriptures
 "for if you were one of those on
 "whom you know I use to set my
 "mark

“mark, I should not give you this
“trouble, nor esteem my self under
“more than the Laws of general
“charity to wish you better, should
“hardly venture my little skill to
“make you so.

“But as for you, who still own
“God’s authority, and believe his
“Word, and attend his Worship;
“Why should I despair of making
“one piece of your self, agree with
“the other, your Practice with your
“Convictions, your Conversation
“with your Conscience.

“And not to fright you with
“the Thunder-claps of wrath and
“vengeance, and God’s judging
“you know whom——listen to
“the still voice, ’tis your peculiar
“eminency to be kind and grateful
“(and because there is a kind of
“magnetick virtue in those argu-
“ments which touch our temper,
“and a string will move it self when
“another instrument is touched
“that’s set to the same Key, and
“pitch) I shall attack you on that
“side, hoping the strongest excel-
“lency of your nature, will prove
“the weakest defensative for

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“in,

“sin, and to keep our God.

“You therefore who are so good-natured, so kind, so grateful, that
“you never think you have acquitted
“your self sufficiently to those who
“have been civil, or as you please
“to call’t obliging : Oh how can
“——be so unkind, and so ungrateful unto God Almighty, the
“kindest Friend, who is so much
“before-hand with you, who hath
“given you so much, and is so ready to forgive you all. Oh that you,
“who I dare say would take my
“word for any thing else, would do
“me the honour to take my word
“for him, who I assure you upon your
“sincere repentance will be fully
“reconciled to you in Christ, and
“never so much as upbraid your past
“neglects, *but heal your back-slidings,*
“*and love you freely.* And do not
“fear you shall have cause to repent
“of your repentance. *No man e-*
“*ver yet was a loser by God;* and you
“shan’t be the first : you shall not
“lose your pleasures, but exchange
“them, defiling ones for pure and
“clean, and ravishing. And let it
“not seem strange, or incredible to
“you,

“you, that there should be such
“things, because perhaps you never
“felt them ! Alas you have deprived
“your self unhappily, by being un-
“capable of them. *New wine must be*
“*put into new bottles.*

“To say nothing of what the
“Scriptures speak of a *day in God's*
“*courts being better than a thousand,*
“*and of joys unspeakable, and full of*
“*glory, of the great peace they have*
“*who keep God's Law, and that no-*
“*thing shall offend them ; that wisdoms*
“*ways are pleasantness.* Let my
“weakness reason out the case with
“you. Do you think that God's
“Angels, which excel in all perfe-
“ctions, have no delights, because
“they have no flesh, no sense, no bo-
“dies, as men and beasts? or have
“our Souls (the Angels in these
“houses of clay) which are God's
“Images, and the price of his Blood,
“no Objects, no employments which
“may yield them delight and satis-
“faction?

“Think not so unworthily of
“God, or meanly of your self;
“have not the stroaks of your own
“fancy, or the intellectual plea-

“fures of your mind, sometimes
“transported you beyond all the
“charms of your senses, when they
“have chimed all in tune together.

“And cannot God, think you,
“who is a spirit, and so fit an object
“for our souls, give them as
“great pleasures, as any object of
“our taste and sight?

“Come, come, my *Friend*, take
“my word for’t, there is more
“pleasure in the peace of a good
“conscience, and in well grounded
“hopes our sins are pardoned,
“and in serving God, and expectation
“of eternal life, than in
“all the pleasures in the World.
“Alas, I was once of your mind;
“but I assure you upon my word,
“I have really found more satisfaction
“in serving God, than ever I found
“in all the good things of the world,
“of which you know I have had my
“share.

“Try therefore, *dare to be good*,
“resolve to be so thoroughly; and if
“you do not find it much better than
“I have told you, never take my word,
“or trust me more.

Thus

Thus and much more powerfully would her zeal for their good, cause her to argue with her Friends, that she might by holy violence attract them, and allure them to be good, and happy.

5. *She* was of an extensive charity, and would make people good by believing them to be so, and by this engagement make them ashamed to deceive her hopes, and disappoint her expectation.

6. *She* had a tender, conscientious care to provide good Ministers, and to encourage them, would augment their maintenance where 'twas small; *Leez, Brainree, and Foulness, &c.* may be her witnesses in this; and indeed she was the heartiest and truest Friend I ever knew to such, and do despair ever to know her like, in this respect.

7. *She* had a great care of the *Souls* of her Servants, and if she had any ambition in her, 'twas in this, to be the *Mistress* of a religious Family. This appeared amongst others, in these particulars.

1. In exacting their attendance

on God's publick Worship, and reverent behaviour there.

Her Eye surveyed her *Chappel*, and none could be absent, but she would miss them.

2. In *personal instruction*, and familiar perswading of them, I appeal to the consciences, of all that served her, what one of them hath she not, on some occasion, dealt with to do them good.

3. In preparing them for, and perswading them to the frequent participation of the Lord's most holy Supper.

4. In scattering good Books in all the common Rooms and places of attendance, that those that waited might not lose their time, but well employ it, and have a bait laid of some practical, useful Book, and fitted to their capacity, which might catch and take them.

5. In making it the Footstep to preferment, for she used to make the hundredth and first Psalm the *Rule* of her *Oeconomicks*; and though she treated all her servants as Friends, yet they were her Favourites, which most signally feared God.

And

And she was not a first Table Christian only, we need not draw her Picture with a side-face, to hide the disfigurements of either side, both her hands wrought in the work of God: she did not *claudicare*, but walked in his ways with both her Feet. She had learned S. John's Lesson: *That he who loves God, must love his Brother also.*

1. *She was exactly righteous.*
2. *She was prodigiously charitable.*

1. *She was exactly just in word and deed.* She never forfeited her Title, to the privilege of Peerage, to be believed upon the honour of her word; which was as sacred as any oath, and as good security as many bonds. No inconvenience to her self would make her recoil, or flinch from the Obligations she had brought her self under, by her own mouth: yea, she had such an abhorrence of a dishonorable Recess, from express, or but intimated Promises, that it would render her esteem of such persons exceeding cheap and mean, who by little arts

and shifts would loose and free themselves from their engagements, and disappoint the expectations they had raised in others, to save their charges, accounting their money spared, a very poor and base redemption of their reputation.

She abhorred a lye; and used modestly to give this testimony of her self, *You know I dare not, I will not lye.* And her Lord knew this so well, that though he were *positive* enough, yet would never persist, if there happened any contest, against whatever she affirmed peremptorily.

And *a lye* was the foulest blemish any could stain themselves with, in conversing with her; and the most *unpardonable fault*, a servant could contract, to whom she used to say, *Tell me the Truth, and I can forgive you any thing.*

I shall take liberty on this occasion to add a passage, which may be useful on a double account.

1. To let her honourable Friends know she forgot them not, though her purposes were prevented.

2. How

2. How she feared the shadow of a lye.

About a Month before she died, she was, (though then in as perfect health, as I have known her) determined to *alter her will*. And whereas she had before given many *honourable Legacies in money* to persons of great Quality: she said, she would *alter them all*, for this reason, because they were *rich, and money they needed not*: but she would give it in something they might keep, as *kind memorials* of her: and when she had set down all their names in a Paper, she also bethought her self what would be most acceptable to every of them: For, said she, *that renders a gift most agreeable, when it suits the fancy of the party to whom it is designed*. And then surveying her own store, she fixed on what to give to most of them; but not finding her self *actually provided*, of what she might bequeath to all, she resolved to leave all to a *Codicil*, to be annexed to her *Will*, and expressly said, "I am now, God willing, going to *London*, when I have finished my
"Will,

“*Will*, and then I will by discourse
 “find out, *undiscerned*, what will
 “be most pleasing to every one of
 “them, and will provide accord-
 “ingly. Yet when the draught of
 of her *Will* was made, she would
 put into the *Will* it *self* for the
 Right Honourable the Countess of
Scarsdale, her beloved Sister-in-law,
 (who was one of that number to
 which in her former *Will* she had
 given a Legacy in money) a set of
silver Sconces, which adorned her
 own Chamber. And when I asked
 her *Lad ship* why she would not
 leave her too the *Codicil* among the
 rest, she was pleased to give this
 reason: *Because*, said she, *she is the*
only person living to whom I ever in-
timated being in my will, and I would
not die, and have it found otherwise,
and so be under the suspicion of having
told a lie, or dying with a lie in my
mouth.

She had learned *S. Paul's Lesson*
 to perfection, *To speak evil of no*
man: and where she could not
 speak well, the worst injury she
 would do was to be silent, and say
 nothing, unless it were to some sin-
 gle

gle Friend, of whose Taciturnity she was secure by experience.

Nor would she invidiously diminish the just praises of any who deserved them. Nay, would rather study to extenuate their other failings, by presenting the light side to hide the dark one. And would commend them for one good quality or action, to cover many bad ones: and would say, yet I must do them this right, they are so, or so——for all this.

And she was no less accurately just in deed than word: she had learned to do, as well as to say. she not only gave goodly words, but good performances.

And because the due discharge of the duties of our Relations, is one of the most signal evidences of Righteousness, and the greatest ornament of our Profession or Religion; I shall touch briefly how she used to acquit her self in that respect: as a *Wife* to her Husband *living*, as an *Executrix* to his *Will*, and a *Trustee* to the *Estate*; as a *Mother*, as a *Daughter*, as a *Sister*, as a *Friend*, as a *Mistress*, as a *Landlady*, as a *Neighbour*.

The Virtuous Woman.

Neighbour. In all which she was as a singular Blessing to her *Relatives*, so an eminent example to others.

First, as a *Wife*. The heart of her *Husband* did safely trust in her, and she did him good, and not evil all the days of his life. Never was woman more truly a *Crown* or *Ornament* to *Man*. She always lived with a sense of the *Covenant of God*, which was betwixt them, upon her heart. She was an equal mixture of affectionate Obedience, and obediential Affection.

She would conceal and hide his infirmities, deeply sympathised in his long indispositions, attended and relieved him under them with the greatest tenderness, loved his Soul, and would both counsel him with prudent zeal, and pray for him with greatest ardours, and fervency. And he was not wanting in praising her. He hath with vehement protestations said to me: *He had rather have her with five thousand pounds (though she brought him much more) than any woman living with twenty.* Yea, when the very Torrents of his Sorrow were highest for the death of his only Son (and Family

Family) he made that the circumflexing Accent of his Grief : 'twould kill his Wife , which was he said more to him than an hundred Sons : *Sed quid verba audiam , cum facta videam :* He gave her his whole Estate, as an honorary Testimony of his grateful Esteem of her Merits towards him , and left her sole Executrix; a high Testimony of his Confidence in her Integrity. Which Trust , though it cost her almost unspeakable Labour and Difficulties, she discharged with such indefatigable pains, such scrupulous exactness , and admirable prudence , that as she failed not of one Tittle of the Will, till all was fulfilled ; so she never gave, or left occasion of the least noise of any complaining, of any interested Person , but rendred all more than silent, *satisfied*, more than *satisfied*, *applauding*, and *admiring* her prudent , and honourable Conduct of that great Affair. Which she owned to God with much thankfulness , as no small Mercy and Blessing to her. And for that Noble Estate which was to descend to others after her , she would not have wronged it in the least , to have gained the disposal

disposal of the whole; and therefore was at vast Expences in Repairs, both on the Mansion, and Farms, though her self but a Termor: yea, though none were more ready to recede from their own Right, which determinated in her own Personal Interests; yet would she be stiff, and tenacious, in what may concern her Successors: Usually saying, whatever she lost her self, she would never give occasion to them that came after her, to say, she had damaged the Estate, or wronged her Trust, or them. I must add one particular, because I believe she was the first, and will be the last instance of it.

Her noble, splendid way of living (which in most is sacrificing to their Vanity and Ostentation, for the lived very great, as you all are Witnesses) was not an Act of *Pride* and *Ambition*, but *purely*, at least *principally* of *Conscience*: she would not contract, or abate, because she would not deceive her Lord's Trust, who gave her the Estate to keep up the honour of his Name and Family, in a Place where it had flourished, and in
that

that kind been famous so many years.

She was a most incomparable Mother, which appeared in the Education of one Son of her Body, and three Daughters of her Soul; for so I may truly speak. She never bare more than two Children; one Daughter, who died young, and a Son, the gallant, hopeful, young Lord *Rich*, of whom the World hath had an account, by the same hand which hath had the unhappy honour to be employed the third time in this mournful Service: *Planctus unigeniti* at the Lord *Rich*'s Funeral: *Leez lacrymans* at the Earl of *Warwick*'s: and this.

The Pious Methods of whose Education might be suggested, with advantage, but I should never have done, should I allow my self liberty to enlarge on all was commendable, or exemplary; yet one thing I will not conceal; those three excellent Ladies to whom she was an own Mother, though but an Aunt-in-law, and who are by their Cousins death become so vast Fortunes to their Husbands, being left with less plentiful Portions, she would even during her Son's

Son's life , never leave pressing her Lord to make Noble Provision for, and settle their *Portions* suitable to their *Birth* and *Qualities* , which as they well knew , so I doubt not but they will most readily attest with becoming Acknowledgments, as also all the other never-to-be forgotten Obligations , which she so nobly ceased not , to please her kind humour , in conferring on them.

I never personally saw her Right Honourable Father , nor could remember her dutiful observances of him ; but this I know, that Engagements of her own Affections would not supersede her Respects to him in her Marriage, till his full Consent and Approbation was obtained.

And no Child could make more honourable mention of Parents than I have heard her do of hers, and for the transmitting it to Posterity , I cannot say she had resolved to write and publish her Father's Life ; but I can, and do affirm, she had it in deliberation, and had considerable Materials and Collections , many of which she hath discoursed , and read to me, or given me the favour to read my self,

She

She was so endearing a Sister, no Language can express it ; and therefore it would be inexcusable boldness for me to attempt it.

A *Friend* so faithful, so kind, so constant, so condescending, so open, so free, unreserved, unsuspicious, as I believe is not to be found on Earth. I could give instance of a Friendship, which as she vouchsafed to contract with much condescension on her part, continued thirty years, not only without interruption, or Eclipse, but without the least cloud or shadow of misunderstanding on either side for that long space.

The best Mistress in the World, to almost a Proverb, in a double care, both of the spiritual and bodily welfare of her Servants, whom she as much loved to please, as other Persons Servants can do to please their Masters ; it being her peculiar delight to render the lives of all easy and pleasant, and free from discontent, that they might serve God with chearfulness. And when she was to leave them, she left not off her kindness to them, or care for them, but provided to the uttermost
of

of her power, for their comfortable Subistence, according to their degree and time of Service, giving Legacies *liberal and noble*, *four hundred pounds, three hundred pounds, two hundred pounds a piece*, to some, one *hundred pounds a piece* to many, to others eighty, to many seventy, to buy them Annuities for their Lives; to others fifty, forty, twenty, and a full years wages to every one not specified by Name, and three Months Entertainment, with Lodging, Diet, and all Accommodations, as in her Life; that they might have time to seek out, and provide Places for themselves, and not be exposed to inconveniencies, by a suddain remove.

She was a most noble, I may say, *indulgent Landlady*, and would usually say of her Tenants; Alas, poor Creatures, they take a great deal of pains, and I love to see them *thrive*, and *live comfortably*, and I cannot endure to see them brought into straits, and therefore would without grudging or difficulty have all things made convenient for them, and if they had sustained any considerable

derable Losses, effectually consider it. And for her Copy-hold Tenants, would urge with warmth the timely finishing the Rolls of her Courts, and delivery of their Copies, professing she could not in conscience suffer it to be neglected, because it was all they had to shew for their Estates; a piece of Eminent Justice, not more honourable than necessary in Lords of Mannors.

And lastly, as a *Neighbour*, she was so kind and courteous, it advanced the Rent of adjacent Houses to be so near situated to her, not only her House, and Table, but her Countenance and very heart were open to all Persons of Quality in a considerable circuit; and for the inferiour sort, if they were sick, or tempted, or in any distress of Body or Mind, whether should they go but to the good Countess, whose Closet and Still-house was their Shop for Chirurgery, and Physick, and her self, (for she would visit the meanest of them personally) and Ministers whom she would send to them, their spiritual Physicians.

But as her love to God was the
soul

S. Hier. E-
pistolaphium
Paulæ.

soul of her Religion, so the exuberancy of her Charity towards those who needed her abundant Liberality, was the conspicuous Crown which beautified all her sweetness, and goodness towards Men: for in this she was forward, *I bear her record, to her power, yea and beyond her power;* for she would even anticipate her Revenue and Incomes, rather than want wherewith to be liberal. St. Jerome placed in the highest rank of the praises of his admired *Paula*, that she not only made her self poor to relieve, but died in *magno Ære alieno*: And I am sure it used to be said of our Excellent Lady; *That was the Lady that would borrow money to give away.* She would not live poor (in good works) to die rich; yea, though she had chosen Executors, in whom her heart could trust as safely as ever her Husbands did in her, yet she would make her own hands her Executors, and they were very faithful, to her enlarged heart.

But to be more particular; when she had in her Lord and Husband's life time, a separate Maintenance or Allowance, settled by Marriage-Articles,

ticles, she was pleased to ask me my opinion concerning the *quota pars*: What proportion one is obliged to consecrate to God of our Estates; and when I told her it was hard, if not impossible, to fix a Rule which might hold universally; but the Circumstances must be considered in which Persons stood, their Qualities, their incomes, their Dependences, necessary and emergent Occasions, inevitably occurring — But she persisting to urge a more particular Answer to her self, what would be fit and becoming her to do, I not being ignorant of her Circumstances, (I must bear my own shame in acknowledging the straitness of my own heart) told her, I supposed a seventh part: But before I could suggest the Reasons, she preventingly replied, she would never give less than the third part, and she kept her Resolution to the full, and with advantage; laying aside constantly the *third part* for Charitable Uses, and would sometimes borrow of that which remained to add to it, but never default from that to serve her own occasions,

ons, though sometimes pressing enough.

When she came to the Possession of so large an Estate as her Lord bequeathed her for her Life, she in good measure made it true, what a great Person was reported to say; that the Earl of *Warwick* had given all his Estate to Pious Uses: Meaning thereby, that he had given it to this Noble Lady, who would so convert it.

And 'tis a great Truth, which I have had from her own mouth, that all the satisfaction she took in it, was the opportunity it afforded her of doing good. And I have heard her earnestly aver, that she would not accept of, or be incumbred with the greatest Estate in *England*, if it should be offered her, clog'd with this condition, not to do good to others with it.

But some may say, were her *Eyes* as open as her *Hands*; did she not scatter it as *carelessly* as *profusely*? Nothing less, *her liberal Soul devised liberal things*, I will point at some few of many.

1. There are some *Objects* of real *Charity*,

g e- Charity, which are not so to vulgar
ffion Eyes or Purfes; on whom she would
Lord confer, and whom she would sur-
ne in prise, with Noble and suitable Af-
that a sistances, this struck deep, drew
say; an whole bag at once, but made no
noise.

given Some scarcely known to any but
lean- my self, and it may be had not been
it to me, but to ask my Judgment, whe-
con- ther it might be reduced to the ac-
count of Charity, to give to such
ich I and such, being in such Circumstan-
that ces: For she was never less tender of
was their Modesty, than compassionate of
r of their Necessity, and was more solici-
her tions for their Pardon, than their
not Thanks for helping them.

2. *Forreiners* who fled either to
ould preserve their Religion, or to em-
con- brace what they were convinced of
hers to be the truth.

3. A great many young Schollars of
Eyes hopeful promising Parts, whom the
not wholly, or in good measure, educated
No- at the University, allowing some
d li- thirty, some twenty, some ten, some
few eight, many five pounds *per Annum*,
real and some others who had more assist-
rity, ance, less.

4. A-

4. Abundance of young Children which she put to School in the neighbouring Towns, I cannot say how many ; but rather *sans* number , all that were poor and willing to learn , nay , that could be perswaded to it ; whose Schooling she did not only pay for , but gave them both Books and often Cloathing ; and not only near home , but as far as *Wales* , contributing nobly to that pious Design , of that good old man , and indefatigable Promoter of it , Mr. Gouge , so *amply attested by a Cloud of Witnesses* , beyond exception , to rescue *Wales* from its remaining Ignorance and Demi-Barbarism.

5. Many *Ministers* of both Denominations , as well *Conformists* whose Livings were so small , as not to yield them a subsistence , as those who had none at all.

6. Many *occasional Objects of Charity* , which you may surely conclude , failed not to ply at those Stairs where 'twas seldom low water : And though she was sometimes imposed upon , and deceived by those that neither needed nor deserved

deserved what she gave, yet this did not discourage her from giving again; For she said, she had rather relieve ten that only appeared meet objects and were not, then let one go unrelieved that was so indeed: For though they deceived her in her giving, God would not deceive her in accepting, what was sincerely done for his Name sake.

7. *Lastly, the Poor*, which she fed in great numbers, not only with fragments and broken meat, but with liberal provision purposely made for them. She was a great pitier, yea a great lover of the poor, and she built a convenient house on purpose for them at her *London-Seat*, (as they had one at *Leez*) to shelter them from rain and heat, while they received their dole; and when she was at *London* with her Family, had in her absence, whilst no house was kept at *Leez*, a kind of house kept for their sakes alone: That is, twice a week, good Beef and Bread provided for the poor of four adjacent Parishes, and hath taken order in her Will to have the same continued three months after her

F

decease,

decease, and by the same Will hath given an hundred pounds to be distributed to the Poor of *Braintree*, *Felsted*, *Little-Leez*, and *Much-Waltham*, at or shortly after her Funeral.

And though it cannot reasonably be expected from one who had no Lands of Inheritance, to leave charitable foundations: Yet I may, without *Hyperbole*, say, that every year she lived, after she came to be Mistress of the Estate, she gave as much in charity, as would have purchased Lands, sufficient to have endowed an Alms-house or Free-School. And that pious and liberal foundation of *Roch-ford* Alms-house, which though founded legally by a Patent granted under the Broad Seal for its confirmation, by the Ancestors of that Family, of which she bore the Title; was by the death of the Founder not endowed, yet as all her predecessors had done:

She always paid the Alms-people their full designed Allowance, and ordered by her last Will it should be so done for a year after her decease. And I must here take
leave

leave to add to their great honour, and the satisfaction of all that relate to that Family, that those Right honourable and worthy persons, to whom the estate descends, have agreed to continue the same plentiful allowance: And if I were worthy to advise them, I would earnestly persuade them to make Legal Settlement, and endow it with Lands to the value of what they resolve to allow, before they make the division of the Estate.

But methinks I hear it asked, what! had she no *Spots*, no *Scars*, no *real* nor *imputed Blemishes*? how could she live in such an Age and not be *corrupted*, or at least *traduced*? neither *scorched* by the fire of infection, nor *blackned* by the smoak of *vengeful detraction*, for upbraiding the guilty by her innocency? This *overdoing* is *undoing*, if you would make us *believe* she had no *faults*, we shall sooner *believe* you have no *truth*: And that all you have said hath more of *Romance*, and what you *fancy*, than *Narrative* of what she *was* or *did*.

I confess 'tis next to a miracle to

consider, both how divine Grace enlarged her heart, and established her goings, and restrained the tongues of others from reproach or shewing dislike of that in her, for which they deride and hate, not to say persecute others.

But I must implore that *candour* while I embalm her memory, with the sweet *Oyntment* of her own good name, you granted to her *virtues* which acquired it, and made it so fragrant.

I therefore solemnly protest, I have spoke the truth (*though the truth in love*; as I am allowed and required *Eph. 4. 15.*) and have not knowingly disguised or falsified, nor dipt my pen in flattering Colours.

But since you are so inquisitive, and seem to deny me the just and civil freedom, to draw a veil of silence over her imperfections, and your *curiosity* will be *peeping* under that *sacred Pall*, which should *secure* and *shroud* the worst of men from being pryed into; and the *Vault*, and *Grave*, that place of darkness and forgetfulness, which should bury all defects, and render
them

them invisible, must be ransacked: Draw back the Curtains, let in the light, survey its secretest recesses; nor *She*, nor *I* in her behalf, fear the most piercing Eagle-eye or Scent: Not that I deny her to have been a *Sinner*, while I adore that Grace that made her a *Saint*, or that she was a *Woman*, while I proclaim her a *Terrestrial Angel*.

But these three things I say, and will adhere to.

First, That she was not notoriously defective in any Grace or Virtue, but as eminent in all as most have been for any single one: She was not only *aliquid in omnibus* but *omnis in singulis*, she did abound in every Grace. Which St. Gregory Naz. admires in Gorgonia, and St. Jerom in Nepotian: *Ita in singulis virtutibus eminebat, quasi ceteras non haberet.*

Secondly, She was never stained with any scandalous deformity; another rare mercy: For though she did *humanum pati, slip*, now and then, or *stumble* if you will, she fell not, much less lay or wallowed to defile her Garments; which I testify not only

from mine own observation, but her own Pen.

“After God had thus savingly
 “(I hope) wrought upon me, I
 “went on constantly, comforta-
 “bly in my Christian course,
 “though I had many doubts and
 “fears to contend with: And did
 “truly obey that Precept of wor-
 “king out my Salvation with fear
 “and trembling, yet God was plea-
 “sed to carry me still onward: And
 “though I too often broke my good
 “resolutions, I never renounced
 “them, and though I too often
 “tript in my Journey to Heaven,
 “yet I never forsook my purpose of
 “going thither.

Thirdly, Her very *defects* and *fail-ings* were such as others might be proud of, her *Weeds* would have been *Flowers*, and her *Thistles* appeared *Roses* in another Garden.

For I never heard her blamed for more than *two faults*, by the most curious observers and inspectors of her disposition or behaviour.

1. *Excess of Charity.*

2. *Defect of Anger*, or what was reduce-

reduceable to those two. Two goodly faults! But even these admit Apology more easily than they need it.

1. What was reputed the culpable excess of her *Charity*, was her credulous easiness, to believe most people *good*, or at least *better* than they were. I confess she did bend a little to this right hand error, but if it were a *bad effect*, it proceeded from a *good cause*. For as 'tis observed, that as they who are conscious to themselves of some great evils, scarce can esteem any less *nocent* than themselves; so they that have clear and *innocent* hearts, are ready to judge the like of others. *Charity thinketh no evil*, and she used this good opinion of others, as an instrument to make them what she was so willing to signify she thought them: And though she would never *despair* of any man, while she found them under the *Awe of God's Authority and Word*; for even those may receive some nourishment, who eat against Stomach, and the Sieve under the Pump may be cleansed, though it

hold no water ; yet if she observed a person to scorn or deride the Scriptures, despise Gods Ordinances, and turn all that was sacred into ridicule——*She used*, as her Phrase was, *to set her mark upon that man* : And I must further add, She was neither so often nor so much mistaken in her judgment of persons, as some supposed she was ; they more mis-interpreting her Civility, than she did the others Sanctity.

2. For her *Defect of Anger*, which implies, if it be faulty, *want of zeal against sin, and sinners*, and so 'tis an unjust charge ; for though I confess she could not rage and storm, and discover her anger, as some persons do, who verifie the saying, *Ira furor brevis, Anger is a kind of madness* ; for her *sedate, composed, serene mind*, and *sweet, and amicable disposition* was scarce forcible to what was so contrary to her nature ; yet would she make deeper impressions of her displeasure for great faults, than those who appeared most furious, like a still soaking shower, which will wet more than a driving storm. And therefore

therefore 'twas observed, that if any servant had been faulty, they had rather have passed the Gantlet thrice of their Lord's most furious expressions, than have once been sent for to their *Lady's Closet*, whose treatment was *soft words*, but *hard arguments* against their *faults*; and like that silent lightning, which without the noise of Thunder melts the Blade, and findgeth not the Scabbard; Her reproofs were neither the *frightful hissing*, nor the *venomed sting*, but the *penetrating Oyl of Scorpions*.

This little is enough to extenuate her almost commendable faults; and 'tis a great evidence of her goodness, that these things were imputed as blemishes, for they who would not spare her in these little errors, shewed plainly that she was not chargeable with more or greater.

I am now arrived at the last Stage of this Mournful Journey, to give an account of her surprising, and never enough lamented Death.

What presages she might have of its near approach she never discovered,

covered, but her preparations for it had been long habitual, it was one of the most constant subjects of her Thinking, and she used to call her walking to meditate of it, her going to *take a turn with Death*, and it could never *surprize, or take her unprepared*, who was always preparing for it.

Yet there are some passages, worthy of our remarks of the *watchful kindness* of *Divine Providence* over his *own*, allarming them to trim their Lamps (as the wise Virgins did) against the coming of the Bridegroom, and allowing them fit opportunities to do it, as he signally did to her.

I shall on this consideration very seasonably add another Transcript out of her Ladyships Diary, which contains an account of the last Sunday of her health, being written but the very day before she was taken ill, and in which *God* did, it seems, in a most remarkable manner, *impress* the thoughts of her approaching *dissolution* on her Soul, though there were no visible Symptoms of it then upon her Body.

March

March, 24. Sunday.

“ **A**S soon as I awaked, I blessed
“ God; then I meditated
“ and endeavoured by thinking of
“ some of the great mercies of my life,
“ to stir up my heart to return Glory
“ to God. And those thoughts had
“ this effect upon me, to melt my
“ heart much by God’s love, and to
“ warm it with love to him.

“ Then I prayed, and I was ena-
“ bled in that duty, to pour out my
“ Soul to God, and my heart was in
“ it, carried out to praise God, and I
“ was large in recounting of many of
“ God’s special mercies to me. And
“ whilst I was doing so, I found God
“ mighty upon my spirit, and my
“ heart in a much more than ordinary
“ manner, carried out to admire God
“ for his goodness, and to love him.
“ And I found his love make great
“ impressions in my Breast. And melt-
“ ing me into an unusual plenty of
“ tears.

“ Those mercies which in an es-
“ pecial manner I was grateful for,
“ were the Creation and Redempti-
on

“on of the World, and for the
 “Gospel and the Sacraments, and
 “for free Grace, and the Covenant of
 “Grace, and for the excellent means
 “of it I had enjoyed: and for the
 “great patience God hath exercised
 “towards me before and since my
 “Conversion. And for checks of
 “Conscience when I had sinned, and
 “for repentance when I had done
 “so. And for a sanctified affliction
 “and supports under it. And for
 “so large a portion of wordly Bless-
 “ings.

“After I had begged a Blessing
 “upon the publick Ordinance, I
 “went to hear Mr. Woodroof: his
 “Text was, *Pass the time of your so-*
 “*journing here in fear*——— Then
 after a summary account of the
 Sermon, follows: In the Afternoon
 “I heard again the same Person up-
 “on the same Text. And then fol-
 lows a concise and methodical reca-
 pitulation of that Sermon also.
 “And after that——— “I was in a
 “serious and affected frame at both
 “the Sermons, and was by them
 “convinced of the excellency of
 “fearing God, and of spending of
 the

“ the remainder of the term of my
“ Life in his Service. And did re-
“ solve to endeavour to spend the
“ remaining part of my time bet-
“ ter.

“ At both his Prayers I prayed
“ with fervency ; afterwards I re-
“ tired, and meditated upon the Ser-
“ mons, and prayed them over.

“ And I had also this Evening
“ large Meditations of Death, and
“ of Eternity ; which Thoughts
“ had this effect upon me, to make
“ me in an extraordinary awakened
“ frame, in which the things of an-
“ other life were much realized to
“ me, and did make very deep im-
“ pressions upon me. And my *Soul*
“ did follow hard after God, for Grace
“ to serve him better than ever yet
“ I had done.

“ *O Lord, be pleased to hear my Pray-*
“ *ers, which did not come out of feigned*
“ *Lips : and to hear the voyce of my*
“ *weeping, for more holiness, and for*
“ *being more weaned from the World,*
“ *and all things in it.*

“ After Supper, I committed my
“ self to God.

This

This was written the very last day of her Health, Munday Morning; in which we see how God realized to her, and gave her extraordinary impressions of Death, Eternity, and the Life to come, when he was about to bring her to it; for the very next day she began to be ill of that Sickness of which she died.

Our *Excellent Lady* was far from their humour, whose *Consciences* are so bad and *unquiet* Company, that they hate Solitude, and dare not be alone: For she loved, and even hugged her Retirements, as her greatest satisfactions. And though, when she was called to it, she would deny herself any particular inclination (as in the Universe Individuals do, to obey the Laws of universal Nature) to comply with a Duty of a larger spread; as is related of the devout Marquess of *Renti*, in the two years time he spent in repairing the Seat of his Ancestors, which Diversion he chearfully suffered as a willing Mortification, being a Duty he owed to the Station in which God had placed him.

So she chearfully sustained the
hurry

hurry of Business which was inevitable to the acquitting her self of the Trust reposed in her, by her Lord's last Will.

But never did Bird take Wing, when dis-intangled from a Net, with greater chearfulness, nor chirp out the Pleasures of its unconfined freedom, more merrily than she did solace her self, when she had escaped the noise and croud of Affairs, which ruffled and turmoyled her quiet, and suspended the enjoyment of her self. And when her dearest Sister was in the beginning of the last Winter, about to leave her; her last Farewel she took was in these Words: Now I have done my *Drudgery* (meaning her Business) I will set to the renewing of my Preparations for *Eternity*, and she made it the repeated Business of the last Winter.

In the beginning of the last *March*, she set to the making of her Will anew, and signed and sealed it on the twelfth day of the same Month; and on the Tuesday in Passion Week, *March* 26. was taken with some Indisposition, loss of Appetite, and an agueish

aguish Distemper, and had four or five Fits, which yet in that season were judged both by Physicians and her Friends, more advantageous to her Health, than dangerous to her Life. And in this state she continued freed from her fits in her own apprehension, and in our hopes, till Friday the twelfth of *April*, on which day she rose with good strength, and after sitting up some time, being laid upon her Bed, discoursing cheerfully, and piously, one of the last Sentences she spake was this, turning back the Curtain with her hand.

Well, Ladies, if I were one hour in Heaven, I would not be again with you as well as I love you.

Having then received a kind Visit from a Neighbouring Lady, at her departure she rose from her Bed to her Chair, in which being set she said she would go into her Bed, but first would desire one of the Ministers then in the House to go to prayer with her, and asking the Company which they would have, presently resolved

resolved her self to have him who was going away, because the other would stay and pray with her daily; and immediately he being called, and come, her Ladyship sitting in her Chair, by reason of her weakness, for otherwise she always kneeled, holding an Orange in her hand, to which she smelt, almost in the beginning of the Prayer she was heard to fetch a *sigh*, or *groan*, which was esteemed *devotional*, as she used to do at other times. But a Lady looking up, who kneeled by her, saw her look pale, and her hand hang down, at which she started up, affrighted, and all applied themselves to help, and the most afflictively distressed of them all, if I may so speak, when all our Sorrows were superlative, catch't her right hand, which then had lost its Pulse, and never recovered it again.

Thus lived, thus died this Right Honourable Lady, this Heroick Woman, this blessed Saint, *this incomparable Pattern of flaming Zeal for the Glory of God, and burning Charity for the good of men*; in the actual exercise of Prayer, according to her own desire,
for

for there are many Witnesses have testified, that they have often heard her say, that if she might chuse the manner and circumstances of her Death, she would dye praying,) by which she so often *anticipated Heaven* by *pregustation*, and which now *wasted* her longing Soul into the *Holy of Holies*, *within the Vail*: at the *kiss of God's Mouth*, as *Moses* did, though not full of years, yet full of mature *Fruits*, and *Graces*, when all men judged her worthy of a *longer*, but God, the only unerring Judge, found her full ripened for a *better life*. And in a sweeter *Euthanasia* than *Augustus* could wish himself, might claim a more triumphant *Plaudite* than he. Yea, might have sung her *Nunc dimittis* with good old *Simeon*, nay, with the Holy Apostle, that joyful *Epimichion*, *I have fought a good Fight*, *I have finished my Course*, *I have kept the Faith*, henceforth there is laid up for me a *Crown of Righteousness*, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto them also that love his appearing.

You have heard, though too too dryly, how she served and honoured God,

have God, I should now shew, to encourage
 heard you to do the like, how he honoured
 the her, according to his Word by Samu-
 her el: *Him that honours me, I will ho-
) by nour.* And that of our Saviour, *He
 even that serveth me, him will my Father
 asted honour.*

Ho- But I have much prevented my self
 s of by what is interwoven through all
 a not the preceding Discourse: *The great-
 fruits, est honour God can put upon his Crea-
 d her tures, is to vouchsafe to use them, and
 e on- to make them Vessels of Honour, fitted
 full for their Master's Service.* And this he
 in a conferred upon her in eminent and
 ustus redoubled measures. He imprinted
 m a on her the fairest Impress of his most
 n he. amiable Image, and rendred her habile,
 c di- and ready to every good Word and
 with Work.

He gave her Riches and Honour in 2 Chron.
 abundance, as is said of Jehosaphat, 17. 5, 6.
 and yet her heart was not puffed up
 by them, but lifted up under them in
 the ways of the Lord, as it there fol-
 lows

He gave her the Heaven upon Earth,
 (after some shivering Scruples, and
 trembling Fears) the blessed Calm of a
 purified, pacified, serene, and well-assured
 God, Conscience.

He

He gave her the fragrant perfume of an odoriferous name, and more than unspotted, a bright, and resplendent Reputation.

*He gave her many endeared Cordial Friends, faithful to her as her own Soul, to assist, counsel, comfort, help her, and carry her through her greatest Difficulties, and entangling Affairs, concerning one of whom she used often with much thankfulness to say, *He was a Friend of God Almighty's* giving even beyond her own expectation.*

He gave her many merciful Deliverances, one very like to that Gregory Nazianzen, insists so largely on in his Funeral Oration for his Sister Gorgonia, the Mules in whose Chariot running away, not only bruised, but brake her Bones, and yet God miraculously restored her. So when the Horses in our Lady's Coach excused the Coach-man ran furiously away, God almost miraculously hung the Coach against a Post in the way, stopped their fury, rescued her Life from most eminent hazard, and healed the bruises she received

received with safety. This happened July 23. 1661.

He gave her the affectionate Esteem of all her Neighbours, to such a degree, that she was like *Titus*, *delicia humani generis*, the delight and darling of her Country; and with so loving a willingness did they delight to serve her, that you might see fifty fresh, brave and gallant Teams, day after day bringing in her Provisions, without other invitation than the bare knowledge of the time, which themselves would enquire out; and nothing would grieve them more, than to be prevented in paying this Tribute of Honorary Respect.

He gave her such an Esteem for her prudent Integrity, and discreet, and impartial Righteousness, that she began to be (an Employ and Honour not usual to her Sex) the *Arbitress* and *Umpress* of all the Controversies amongst adjacent Neighbours, many of which she reconciled happily, and all which she decided wisely and justly.

He gave her the universal approbation, love, and admiration of all that knew her,

her, that the Proverb was confuted, of which faith, *Who hath no Enemies, He hath no Friends*; For either she had none, or her ways so pleased the Lord, Ple. he made her Enemies to be at peace with for her. For honourable, and mean, rich, and poor, of all degrees, and which is like more, of all Perswasions, paid her and most kind respect, honoured, and eve loved her. A

Finally, he prevented her with who the blessing of Goodness, and crowned wit her with loving Kindness, and tender Mercy. He made her glad with the you Light of his Countenance, and satisfied may her as with Marrow and Fatness; stea he granted the Requests of her Lips, T and shut not out her Prayer: He gave Seat her Ability, and time to discharge Ho her Trust, and settle her worldly San Affairs with honour and satisfaction; God on; and he gave her opportunity, T space, and an heart to recollect live her self, and redeem what a hurry whe of Business had deprived her of, Lee and renew her Evidences for Hea Tre ven. as m

He took out the sting of Death dece before she died, and the pains of Death when she died, and with a kiss of

of his Mouth drew up her Soul to Intelligence
Heaven, to be immersed in that fulness *res illam*
of Joy, and bathed in those Rivers of *non emori,*
Pleasure, which are at his right hand *sed emi-*
for ever more. *grave, &*
mutare a-

May we live like her, may we die *micos non*
like her, that we may live with her, *relinque-*
and with our common Lord, for *re. Hier.*
ever.

And for your Noble Lordship,
who are now investing your self
with her large and noble Mantle
—— May Elisha's Spirit rest upon
you, as well as his Mantle: that you
may rise up an Elisha in her place and
stead.

That Leez may be Leez still: the
Seat of Nobleness, and Honour, the
Hospital of Bounty, and Charity, the
Sanctuary of Religion, and the fear of
God.

That so you may live, and may
live longer, and as much desired; and
when you die (as die you must, for
Leez, though a Paradise, hath no
Tree of Life) you may die later, and
as much lamented as your Noble Pre-
decessors.

